



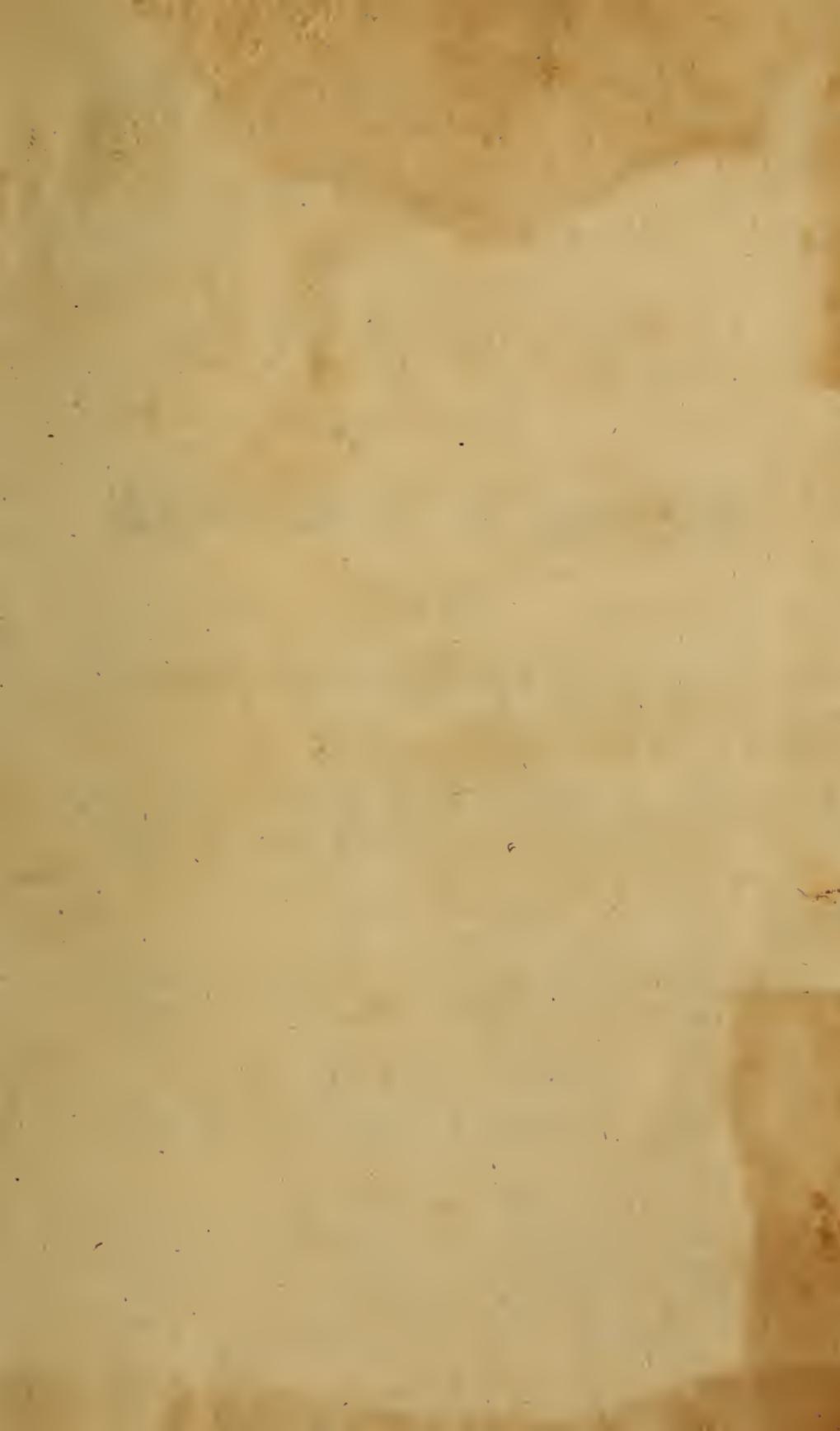
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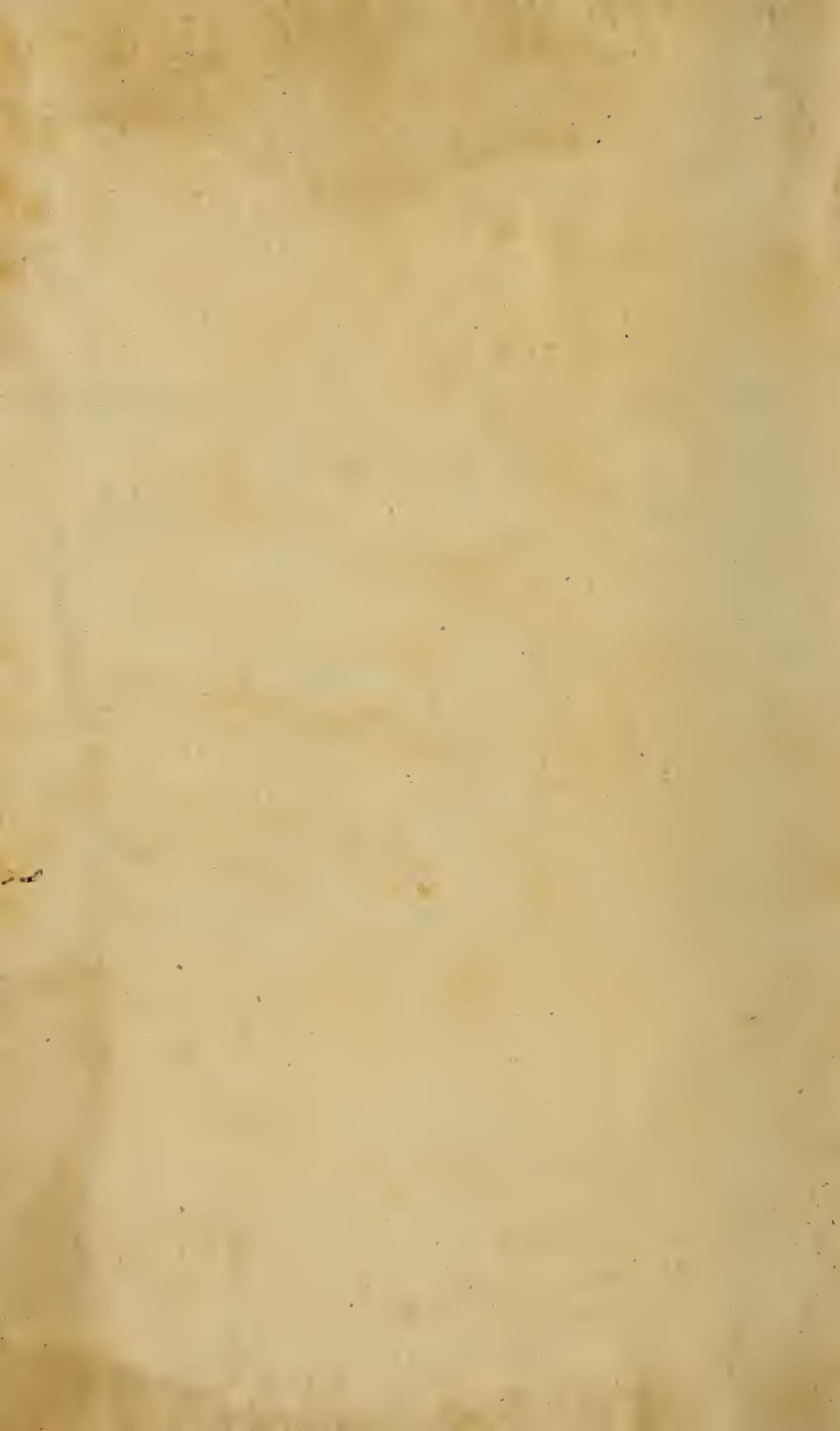
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INFANT-BAPTISM
No INSTITUTION
O F
C H R I S T;
AND THE
Rejection of it justified
F R O M
SCRIPTURE and ANTIQUITY.

In ANSWER to

Mr. Fowler Walker's Book, entituled, *A Defence of INFANT-BAPTISM, &c.*

To which are annex'd,

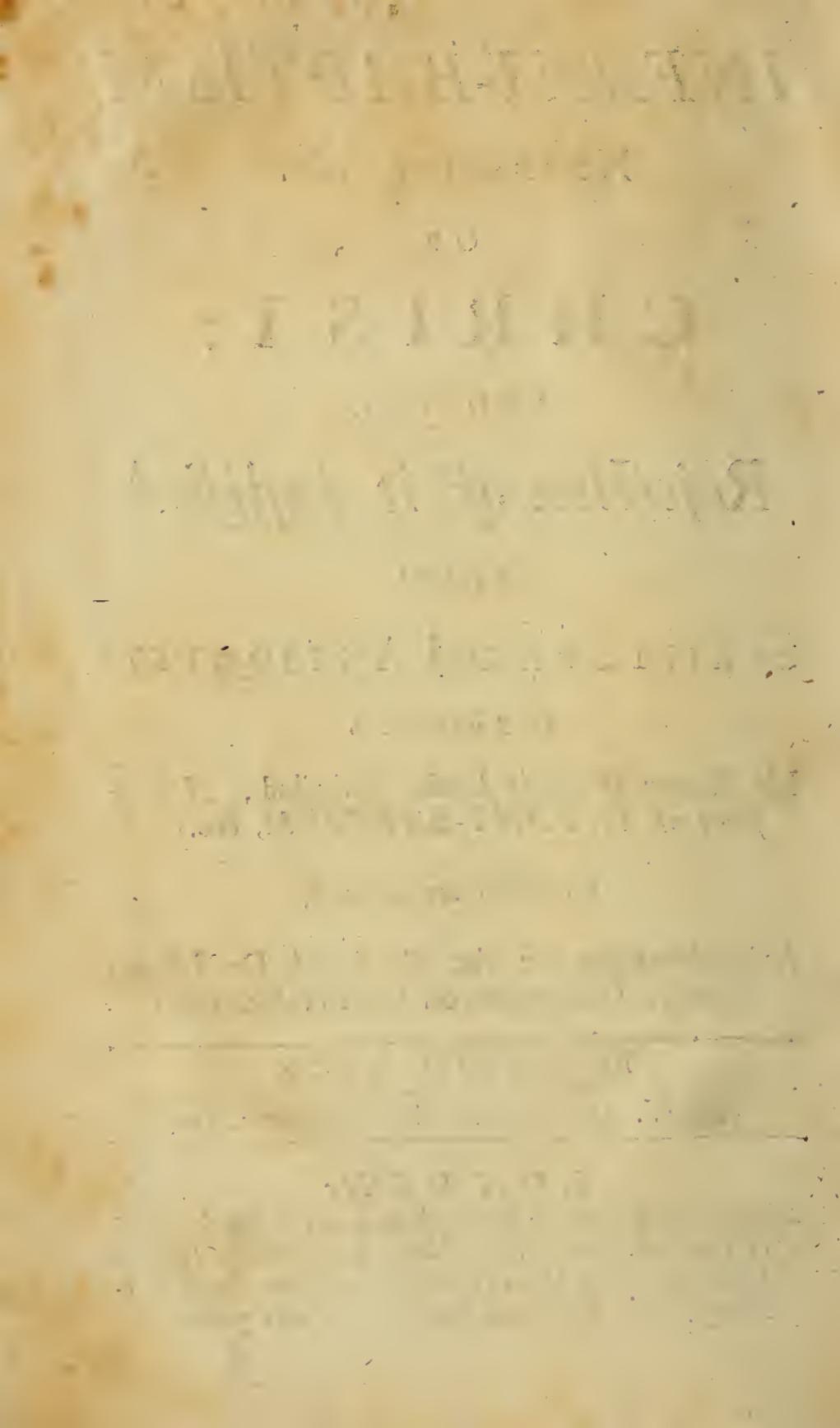
Animadversions on the Reverend Dr. Thomas Ridgley's Dissertation on INFANT-BAPTISM.

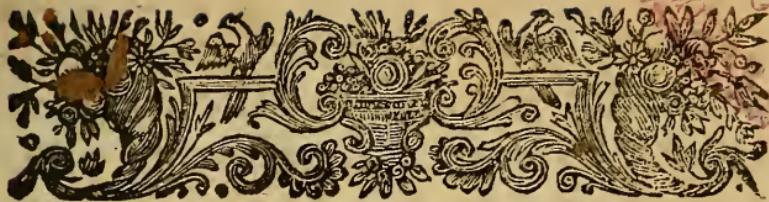
By DAVID REES.

John V. 39. *Search the Scriptures, &c.*

L O N D O N:

Printed and Sold by AARON WARD at the *King's Arms*
in Little-Britain. JOHN NOON at the *White Hart* in
Cheapside. H- WHITRIDGE, near the Royal Ex-
change. and SAMUEL ROGERS in *Abergavenny.*





P R E F A C E.

IS a just Observation, that the wider any People remove from papal Errors, or any other Innovations crept into the Christian Church, and the nearer they approach to the Standard of naked Truth, by so much the more, they expose themselves to the invidious Censures of their Neighbours ; especially whilst those Neighbours unhappily continue fetter'd with the long received Customs of their Ancestors. The State of the *Protestant Dissenters* in general, may serve to exemplify the Truth of this. And

A hence

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hence it comes to pass in particular, that, tho' we who assert *Adult-Baptism*, differ in nothing else material, from our *Protestant Brethren* of other Communities in this Nation, excepting in the Point of Baptism; yet for our attempting conscientiously to restore this single Ordinance to its original Purity, we have been, and it seems must continue to be, as, *a Sect every where spoken against.*

This Treatment is somewhat the more remarkable, because 'tis so well known, that the Principle whereupon we differ from others, is so evidently supported by Scripture, that our very Adversaries often confess it, and themselves are not able to produce, any Thing like the Shape of a fair Argument against it.

For the *Bible*, in our *Mother-Tongue*, being now a Blessing granted to all, the Case is so plain, that a *Plough-Man* may read and judge of it, that *Infant-Baptism* is not to be found in
the

the *New Testament*, and not only so, but 'tis as plain, that the baptizing of *Men* and *Women*, upon Profession of Repentance, is the only Baptism that is to be found in the Gospel. Accordingly we are assur'd, there is *one Lord, one Faith, one Baptism*. If there had been two distinct Sorts of Subjects, *Infants* and *Adult*, and two different ways of coming at this Ordinance, by *Sprinkling* and *Dipping*, surely, either our Lord, or his Apostles would have inform'd his Church in a Point of this Importance; and not have left future Ages, to make uncertain Conjectures, by remote and strain'd Inferences, about a Gospel-Institution. And it looks very strange, that we must be sent back to the Covenant of Circumcision, to know whom we are to baptize under the *New Testament*; as if the Commission of our Lord, and the explicit Directions given us about Baptism itself, were not to be minded.

Therefore the total Silence of the Gospel, in Regard to Pædobaptism, has induc'd divers considerable Men, to look upon it with a jealous Eye, or rather as a Thing of mere human Appointment. The great *H. Grotius* has plainly express'd his Doubt as to the Place and Time of introducing Infant-Baptism into the Church; and he shrewdly suspected *Africa*: His Words are these * “ It seems to me, that “ the Baptism of Infants was of old, “ much more frequently practis'd in “ *Africa* than in *Asia*, and other Parts “ of the World ; and with a certain “ Opinion of the greater Necessity of “ it. For you don't find in any of “ the Councils, a more ancient men- “ tion of this Custom, than in the “ Council of *Carthage*.

* Videtur autem mihi antiquitus Baptismus Infantium, multo magis in Africa quam in Asia aliisve mundi partibus fuisse frequentatus, & cum majori quadam necessitatis opinione. Nam in Conciliis vetustiorem ejus moris mentionem, non invenias, Concilio Carthaginensi. *Annot. in Mat. 19. 14.*

And

And a little lower, he says, “ * *Nazianzen* speaking of them who died without Baptism, instances in such as were not baptiz'd *διὰ νηποτία*, by Reason of their Infancy. And the same *Nazianzen* himself, tho' a Bishop's Son, and a long Time train'd up under his Father's Care, was not baptiz'd till he came to Age, as he tells us in his own Life. And *John of Antioch*, afterwards called *Chrysostom*, born of Christian Parents, according to the best Account, and brought up by the Bishop *Meletius*, was baptiz'd after he was one and twenty Years of Age.

* *Nazianzenus agens de iis qui sine baptismo decedunt, exemplum ponit in iis, quibus baptismus non contigit διὰ νηποτία. Atque is ipse Nazianzenus, Episcopi cum esset filius, Patris sub cura diutissime educatus, baptizatus non fuit, nisi cum ex ephebis exiisset, ut ipse in vitâ suâ nos docet. Johannes Antiochenus dictus postea Chrysostomus, parentibus natus Christianis, ut verior habet sententia, a Meletio Episcopo institutus, baptizatus est post Annum primum & vice summum. Ibid.*

Curcellæus deals yet more freely with us, in this Matter, and says,

“ * That Pædobaptism was not known
 “ in the World, the two first Ages
 “ after *Christ*, in the third and fourth
 “ it was approv’d by a few, at length
 “ in the fifth and following Ages, it
 “ began to obtain in divers Places :
 “ (he adds) and therefore we observe
 “ this Rite indeed as an ancient
 “ Custom, but not as an Apostolic
 “ Tradition.

† *Suicerus* speaks much to the same Purpose, his Words are these; “ In
 “ the two first Ages no Person was
 “ baptiz’d,

* Pædobaptismus — qui duobus primis a Christo nato seculis fuit incognitus, in tertio vero & quarto a paucis est approbatus; in quinto demum & sequentibus passim obtinere cœpit — & proinde hic ritus a nobis quidem ut antiqua consuetudo, sed non ut Apostolica traditio, observatur. *Curcel. Relig. Christian. Instit. Lib. I. C. 12.*

† Primis duobus Seculis nemo Baptismum accipiebat, nisi qui, in fide instructus, & doctrinâ Christi imbutus, testari posset, se credere: propter illa verba, qui crediderit & baptizatus fuerit — quia autem

“ baptiz'd, 'till he was instructed in
 “ the Faith, and tinctur'd with the
 “ Doctrine of *Christ*, and could testi-
 “ fy that he believed; because of those
 “ Words, *he that believeth and is*
 “ *baptiz'd.*” And a little further,
 speaking of the Eucharist as given to
 the Adult after Baptism, he says, “ It
 “ was thought fit in like Manner to
 “ give it to Infants, after the Intro-
 “ duction of Infant-Baptism.

That excellent Historian * *Brandt*
 seems also to give but a doubtful Ac-
 count of it, and expresses himself
 thus; “ That good and very ancient
 “ Custom of baptizing Infants, is ad-
 “ vanc'd with too much Violence by
 “ some, and oppos'd with no less by
 “ others. This Ceremony as some

autem Catechumenis adultis olim simul ac loti fuis-
 sent sacro Baptismate, dabatur Eucharistia; hoc e-
 tiam in Infantibus ut fieret institutum post Pædo-
 baptismum introductum. *Sic. Thesaur. Ecc. sub voce*
Σινάχιος.

* Annot. on B. II. p. 8.

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“ think; prevail’d first in *Africa* and
“ *Greece*, but in such a Manner that
“ some Doctors of the Church, openly
“ declar’d that they could not consent
“ to it.” — and speaking of a Ca-
non, or Order requiring the Performance
of it, he says, “ This was first esta-
“ blish’d in the Council of *Carthage*, or
“ the *Melevitan*, as it was called, in
“ the Year 418.

Now, tho’ these great Men pliably yielded to the prevailing Customs of the Times and Countries wherein they liv’d, yet ’tis easy to see what Notion they had of Pædobaptism, as to the very Thing it self: again, with Respect to *Sprinkling*, not only the pretended Occasion of it, and the Rise and Progress thereof, are generally known, but also that *Dipping* was the Primitive Practice in the Christian Church, is frankly acknowledg’d: I shall here produce two very eminent Men as Vouchers for us in this Case.

The One is the excellent *Calvin*,
who

who in his *Institutions*, and on the *Acts* of the Apostles, freely delivers himself thus. “ * The very Word *baptizing* signifies to *dip*, and ’tis certain “ that the *Rite* of *Dipping* was observ’d “ in the *ancient Church*. Here we “ plainly see what *Manner* of *baptizing* there was among the *Ancients*; for the *whole Body* was “ *dipp’d into the Water*; but now the “ Custom has prevail’d, that the *Minister* should only *sprinkle* the *Body* “ or the *Head*.

The *other* is the incomparable *Grotius*, whose Words are these, “ † That “ this

* Quanquam & ipsum baptizandi verbum mergere significat, & mergendi ritum veteri Ecclesiæ observatum fuisse constat. *Calv. Inst. Lib. 4. Cap 15. Sect. 19.*

Hic perspicimus, quisnam apud veteres baptizandi ritus fuerit: Totum enim Corpus in aquam immergebant: nunc invaluit usus, ut Minister *Corpus vel Caput* tantum asperget. *Idem. in Aet. Ap. C. 8. v. 38.*

† Mersatione autem non perfusione agi solitum hunc ritum indicat & vocis proprietas, & loca ad eum

" this Rite was won't to be perform'd
 " by *Immersion*, and not by *Perfu-*
 " *sion*, appears both from the Proprie-
 " ty of the Word, and the Places cho-
 " sen for its Administration, *John* 3.
 " 23. *Acts* 8. 38. and the many *Allu-*
 " *sions* of the *Apostles*, which cannot
 " be referr'd to *Sprinkling*. *Rom.* 6.
 " 3. 4. *Col.* 2. 12. The Custom of
 " *Perfusion* or *Aspersion*, seems to have
 " obtain'd sometime after in Favour
 " of those, who desir'd to devote
 " themselves to Christ, when they *lay*
 " *sick of some dangerous Disease*, and
 " these were called *Clinicks*, by other

eum ritum delecta, *John* III. 23. *Act.* VIII. 38. &
 Allusiones multæ Apostolorum quæ ad Aspersionem
 referri non possunt, *Rom.* 6. 3, 4. *Col.* 2. 12. Se-
 rius aliquanto invaluisse videtur mos perfundendi sive
 aspergendi, in eorum gratiam, qui in gravi morbo
 cubantes nomen dare Christo expetebant. Quos cæ-
 teri *κλινίες* vocabant. Vide Epistolam *Cypriani* ad
Magnum. Quod autem tingere pro *baptizare* usur-
 pant *Latini veteres* mirum videri non debet, cum la-
 tinè tingendi vox & propriè & plerumque idem va-
 leat quod mersare. *H. Grot. Annot.* in *Matt.* 3. 6.

Chris-

“ Christians. See *Cyprian's Epistle to Magnus* to this Purpose. And it “ ought not to seem strange, that “ the ancient *Latin Fathers* use *tingere* “ for *baptizare*, seeing the *Latin Word* “ *tingere* does properly and generally “ signify the same as *mersare* to im- “ *merse* or *plunge.*”

I may here also add, that the present *Rubrick* of the *Church of England*, in the Ministratiōn of publick Baptism, recommends the *dipping* of the Child discreetly and warily. And some of the Reverend Clergy (Dr. *Whitby* in particular) have wish'd that the modern Custom of *Sprinkling* were laid aside, and that *Dipping* was restor'd, as in ancient Times. And the late Sir *John Floyer*, a learned Knight and eminent Physician, has written an excellent Treatise to this Purpose; to perswade the establish'd Church, if possible, to return and act in Consistence with her own *Rubbrick*.

And now, I beg leave farther to observe,

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observe, that in my humble Apprehension of Things, Pædobaptism has insensibly usher'd by Degrees, an incurable Disorder into the *Christian Church*; which has at Length, transplanted her from the *Apostolic Settlement*, and placed her upon a Jewish Foundation. This Change has been effected, by a strange and groundless Supposition, that Pædobaptism does in some mysterious Manner or other, initiate Infants now into Christianity, as Circumcision did formerly introduce their Male-Children into Judaism; and the modern Contrivance of grounding Infant-Baptism, upon the oral, superstitious Tradition of the Rabbies, has not a little contributed to confirm this Matter. This Procedure has so alter'd the very Face of the Christian Church, that she no longer looks like herself, but wears a Jewish Complexion. This is undeniable, when we only compare the Constitution of the first Churches, with the present Posture of Affairs.

Affairs. For under the Conduct of the Apostles, the Churches consisted of Men and Women baptiz'd on their Profession of Repentance towards God, and Faith in *Christ*; who were immediately admitted to the Lord's Supper, and to enjoy all the Priviledges of instituted Worship, in Gospel-Societies.

But the modern Churches consist of Persons sprinkled in their Infancy, some on Pretence of their Parents Faith, others on Account of the Suretieship of their Sponsors. This is a very wide Variation from the original Pattern, in disposing and qualifying Members for Christian Communities. Sprinkling of Infants, with a Design, that they should pass in due Time, for regularly baptiz'd Christians, was a Thing unheard of in the Apostles Days, and for many Ages after them. The plain Question then is, how so bold an Alteration can be warranted, without the least Intimation of Licence from the Law-Giver? and 'tis much to be doubted,

doubted, whether *Christ* ever design'd, that his Church should run in this new Channel, quite different from any Thing, he had mark'd out in his written Word.

This, thro' the Prevalence of Custom, is implicitly taken for granted, whereas, 'tis the very Point, which should be well examin'd and prov'd. But the modern Conduct is very remarkable; for some Gentlemen assert, that their Infants are born and baptiz'd into Covenant Relation to God and his Church, yet even then, there is no Church that claims them as Members; nor are they treated as such: Therefore as they grow up, they do as they list, as having never been received within the Boundary of any Communion. there is no ecclesiastical Restraint can be laid upon them. tho' they weré enter'd into Covenant, as some call it, by Baptism, yet are they Christians at large, who belong to no particular Flock of Christ. And 'tis reasonable to judge,

judge, that it was this Inconvenience among other things, that induc'd the *African Fathers* to give them the Eucharist, and to admit them into full Communion at once. And herein it must be own'd, they acted consistent with themselves, which the present Pædobaptists do not.

On the other hand, in Adult Baptism, the Parties profess to come out of a sinful World, and testify their Resolution to submit to the ordinances of Christ; which having done, and not till then, they are receiv'd into Christian Commnion. if they afterwards act unworthy of their Profession, the very Door that let them in, will serve to let them out at; in which State, they are accounted by our Lord and his Church, as *Heathen-Men*, till they repent and return. And I am well satisfied, that this comes nearest the Plat-form of Order recorded in the Gospel: for we read of being baptiz'd, *and then added to the Church*, and

conti-

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continuing stedfastly in the Apostles Doctrine and Fellowship, and in Breaking of Bread, and in Prayers. Acts. 2. 41. 42. we read likewise, of putting away from among them, unclean Persons, 1 Cor. 5. 13.

And upon all these Considerations, I may justly alledge, that Adult Baptism is built upon a Foundation, as much preferable to that of Pædobaptism, as Scripture-Authority is above an unwritten Tradition:

E R R A T A.

PAGE 23. Line 8. read *found*. P. 31. L. 20. r. *under*
stand. P. 44. L. 9. r. *favourite*. P. 157. at bottom,
r. *τὸν*. P. 172. r. *sufferings*.

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*

zianzen

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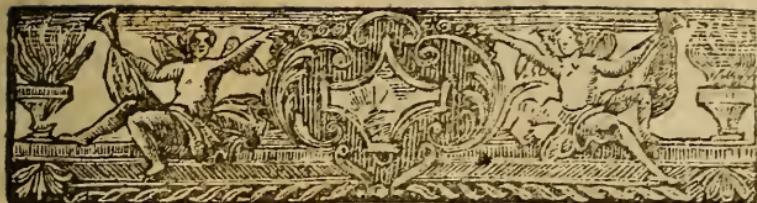
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Infant-Baptism No Institution of CHRIST, &c.

CHAP. I.

Remarks on Mr. Walker's unfair Account of the Commission, Matt. 28. No Infants can be concerned in it, according to the plain Purport of it. The Argument from Jewish Baptism consider'd. Rabbinical Testimonies of a fabulous Original, and too precarious to be depended upon in this Controversy.



R. Walker begins the Argumentative Part of his Book in p. 8. His Words are these, *It is commonly said, they* (meaning the Pædobaptists) *have neither Command, Example, nor good Scripture-Consequence to support their Practice. But I hope to make it appear to the unprejudic'd Hearer, that we have all three, viz. Scripture-Precepts, Precedent and good Consequence.*

I. As to a Command for the Baptism of Infants, I apprehend the original Command relating to Baptism in general, contains in it a Command for the baptizing of Infants: This we have Matt. 28. 19. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Mr. W. proceeds directly, to make his Observation on the Words, and on the Design and Purport of the Commission, in the following Manner: In which Words we have Christ's Command to his Disciples, and in them to succeeding Ministers, to go and baptize all Nations.

I would only desire the honest Reader in this Place, to take Notice of this Observation, that at his first setting out, he mutilates and transposes the Words of the Commission, in order to pervert the Meaning of them. He says, that Christ gave Command to his Disciples, and in them to succeeding Ministers to go and baptize all Nations, whereas the Text says, go and teach all Nations, &c. Here, in the Observation, the Word *teach* is struck out, and the Word *baptize* put in the Room of it, on purpose to let his Reader know, that *Baptism* ought to go before any *Teaching*. This is no less in plain Terms, than an Attempt to persuade the World, that our Lord did not express his Meaning aright to his Disciples, therefore Mr. W. takes upon him to correct the Disorder and Inaccuracy of the Commission, and to put it in a proper Light. 'Tis evident that I do not in the least wrong Mr. W. when

when I charge him with this violent Distortion of Scripture, for 'tis his main Drift in this Place, to prove that *Baptizing* is the first *Act* of *Discipling*, and that *Teaching* is only a subsequent *Act*.

He had a Point in View, that he could not carry without it. P. 10. his Words are these, *That nothing can be concluded against Infants Right to Baptism, from Teaching being put before Baptism, is to me plain, from Mark 1. 4. where we are told, that John baptized and preached, where Baptism is put before Preaching, and according to this way of arguing, must go before it.*

Here, we have the true Reason, why Mr. W. could not endure the Words of the Commission, in the Order and Contexture that our Lord spoke them, the Word *teach* being put before *baptizing*, stood as a Bar in his way, and he did not know what to do with it, and therefore would venture to remove it, at all Hazards, to make room for *Infant-Baptism*; for to take the Words in the clear Connection, in which they were deliver'd, they made quite against his profes'd Design. Some Art then must be used, to new model them, before they could be rendred subservient to the Cause he pleads for; therefore a new Translation of them is judged necessary, to favour this End. P. 9. *As to the common Objection (says he) against this Proof for Infant-baptism, that the Text requires teaching before baptizing, I must own that in Order of Words, according to our Translation teach is put before baptize, but then wou'd observe with Dr. Hammond, Dr. Whitby, Mr. Sydenham, Mr. Hall,*

&c. that the Text might as well have been rendred, go and disciple all Nations, Baptism being appointed as the Way by which Disciples are to be entred into the Christian Church.

Here it may be very proper to ask Mr. W. some plain Questions, as

I. What Advantage has he gain'd, by joining with these learned Gentlemen, to alter our present Translation : has he been able to invert the Order of the Greek Words in the Commission, and to put the Word *baptizing* before *Discipling*? Or has he found that the Word μαδηδονη signifies to make Disciples any other way than by teaching? Are not the Words *Teacher* and *Disciple* relative Terms? Does he know of any Method of discipling People but by instructing of them? Does the Word *discipling* exclude *teaching*, or was there ever a *Disciple*, but who was taught in some Art or Science, or Point of Knowledge, by some Teacher or other? This new Translation makes for the *Baptists*, and they choose it rather than the old one; for the Word μαδηδονη signifies not only to *teach*, but to teach to *Purpose*, so as to make a *Disciple* of the Person taught, and to form him in the Opinion and Sentiments of his *Teacher*.

II. I would ask in Consequence of this, does Mr. W. believe in his own Conscience, that immediate Baptizing was the first Act that the Apostles were charg'd with, *exclusive* of, and *antecedent* to all Teaching? Was there intended no previous *Notice*, or Instruction to be given to the

the People, which might be called *Teaching* or *Preaching*? Were these Persons of *all Nations* to be taken by the Head and Shoulders, and to be baptized without any thing said to them?

Were they forthwith to be admitted in their idolatrous and heathenish Ignorance, void of all Knowledge of the *true God*, and *Jesus Christ his Son*, into whose Religion they were to be initiated and discipled? It can't enter into my Thoughts that Mr. *W.* or any other Pædobaptist, upon mature deliberation, can believe these things. But as absurd and ridiculous, as this Doctrine appears to be, he is obliged to try all the Skill he is Master of, to defend it. 'Tis absolutely necessary for him, to make use of this way of arguing ; for without inverting the Order of the Words, or destroying the natural Meaning of them, he can never pretend to bring Infants within the Compass of this Commission, to be baptized; for the Words of our *Lord* stand clearly and strongly connected, in two Evangelists.

Matt. 28. 19. *Go ye therefore and teach all Nations baptizing them in the Name of the Father, and of the Son, and of the holy Ghost.*

Mark 16. 15, 16. *And he said unto them, go ye into all the World, and preach the Gospel to every Creature. He that believeth and is baptized shall be saved.*

I confess, I am somewhat amaz'd that any protestant Minister, while these Scriptures stare him full in the Face, should attempt to perfwade his Congregation from the Pulpit, and the World from the Press, that our Lord Christ requir'd

Baptism before any Manner of Teaching in the Words of this Commission: But I know that 'tis no new Path of Mr. W's beating out; for others labouring under the same Disadvantages, have attempted this Way before him, particularly Dr *Hammond*; but then this great Man has unhappily contradicted himself, in speaking of this Instance of the Commission. For in the * Queries, he employs all his skill to perswade us, that there is no previous Instruction required to baptizing; and that μακάριον and βαπτίζοντες to make disciples and baptize, is all one.

But in his Paraphrase upon the Commission, and elsewhere, he is quite of another Opinion: You may consult him on the following Places. Matt. 28. 19. where he says thus, teach all the Nations, the Christian Doctrine, and perswade them to embrace it, and to live according to it, baptizing, &c.

And upon the parallel Commission in Mark 16. 16. he says thus, he that receives the Gospel as preached by you, and thereupon becomes a Proselyte or Disciple of Christ, and desires and receives Baptism, &c.

Again paraphrasing on the Words of Peter, Acts 2. 38. he says, Peter answered them, that there was now but one possible way left; that was, with true Contrition and Acknowledgement of their Sin, to hasten out of this Infidelity, and to receive Baptism from the Apostles.

* Queries p. 196, 197.

But he is notoriously plain, in his Dissertations on Episcopacy, where he enlarges on the Commission, thus,* *Call all Nations to Discipleship, or instruct them in the Faith and Discipline, testify the Resurrection of Christ to all, and by preaching the Gospel in all Parts, gather Disciples, and having gathered them, baptize and teach them.*

So that the Case is evident, that when Dr. Hammond had Infant baptism in view, the Commission Matt. 28. puzzled him; but when he acted the Part of an impartial Expositor, he could without Hesitation, give a fair Account of the Commission.

Besides, 'tis to be observed, that this Learned Gentleman in this Point, went directly contrary to the fundamental Order of the *Church of England*. For in the Ministration of Baptism, to such as are of riper Years, and able to answer for themselves, we find these words, *viz.* † *When any such Persons as are of riper Years, are to be baptiz'd, timely Notice shall be given to the Bishop, or whom he shall appoint for that Purpose, — that so due Care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion, and that they may be exhorted to prepare themselves with Prayers and Fastings, for the receiving this Holy Sacrament; and if they shall be found fit, &c.*

* *Ad Discipulatum vocate, vel disciplina & fide imbuite Gentes omnes, Resurrectionem Christi omnibus testatam facite, & Evangelio per omnes Oras enunciato, Discipulos congregate, Congregatos βαπτιζοντες & διδασκοντες.* Dissert. 3. Cap. 4 §. 1.

† See Ministration of Baptism in Common-Prayer.

Hence 'tis undeniable that the *Church of England* is against baptizing adult Persons blind-fold, without having them first instructed, and prepared for this solemn Institution. But what seems most odd and inconsistent in Mr. *W*'s Conduct, is, that the *Assembly's Catechism* does not approve, of baptizing any out the visible Church, till they make Profession of Faith. The Words are these. Q. 95. *To whom is Baptism to be administered?* Ans. *Baptism is not to be administered to any, that are out of the visible Church, 'till they profess their Faith in Christ and Obedience to him, &c.* This is the Catechism, that Mr. *W*. professes to believe and teach, and the very Catechism that gave Rise to his late Book, and yet he is not of the Opinion, of the Compilers of it. He is for baptizing all at Random, without any previous Instruction: the Authors of this Catechism, were for waiting 'till the Adult made a Profession of Faith in Christ, and Obedience to him.

But Mr. *W*. does the highest Injustice to Dr. *Whitby*, when he endeavours to lug him in, to support his own absurd Notion of the Commission; for that Learned Author has cut down at once, all that Mr. *W*. has been attempting to build up, in his preposterous Account of the Commission. Dr. *Whitby's* Words on Matt. 28. ver. 19. are these. "Μαρτύρουτε πάντα τῷ ἐνν., teach all Nations. Ma^rt^yrus' e^r here is to preach the Gospel to all Nations, and to engage them to believe it, in order to their Profession of that Faith by Baptism; as seems apparent (1) from the Parallel Commission Mark 16. 15. go preach the

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" the Gospel to every Creature, he that believeth,
" and is baptized, shall be Saved. (2) from the
" Scripture-Notion of a Disciple, that being still
" the same as a Believer. And a little lower the
" same Author adds, if here it should be said,
" that I yield too much to the Antipædobaptists,
" by saying, that to be made Disciples here, is to
" be taught to believe in Christ, that so they might
" be his Disciples; I desire any one to tell me, how
" the Apostles could, μαδντδεν make a Disciple
" of an Heathen, or unbelieving Jew, without be-
" ing Μαδντας or Teachers of them; whether
" they were not sent to preach to those that could
" hear, and to teach them to whom they preached,
" that Jesus was the Christ, and only to baptize
" them, when they did believe this. This is so ab-
" solutely necessary in the Nature of the thing, till
" a Christian Church among the Heathens, or the
" Jews was founded, and so expressly said by
" Justin Martyr, to have been the Practice in the
" first Ages of the Church, that to deny what is con-
" firm'd, by such Evidence of Reason and Church-
" History, would be to prejudice a Cause, which
" in my poor judgment, needs not this Interpreta-
" tion of the word μαδντδεν, nor needs it be af-
" serted that Infants are made Disciples, any
" more than that they are made Believers by Bap-
" tism, &c." Now, the most favourable Con-
struction that I can put on Mr. W's Manage-
ment in this Affair, is, that he either never read
Dr. Whitby on the Commission, or that he never
consider'd him, as he should; for otherwise, he
would never have offer'd so grossly to impose
upon

upon his Reader, and so shamefully to abuse his Author, as to endeavour to make Dr. *Whitby* a Party, in promoting the baptizing of all Nations, before they were instructed in the Christian Religion, and all this upon the Authority of the Commission of our Lord. The very Attempt is shocking.

But, that I may do Mr. *W.* and his Argument upon this Head all the justice I can, I shall go back again to his own Words, tho' express'd in an ambiguous Manner. p. 8. they are these, *the Subjects of Baptism are to be all the Inhabitants of a Nation embracing Christianity.* As this Proposition is laid down here, 'twill be a difficult thing to prove it true, in any sense he can be willing to put upon it; for,

I. If he means (by *all*) that every Individual in a Nation, must embrace Christianity, before he be baptiz'd, Mr. *W.* must wait, till these Infants have embraced Christianity, with the other Inhabitants, or else they are necessarily excluded from Baptism, even by his own Proposition.

II. If he intends (by *all*) as I believe he does, that where a Nation in general professes Christianity, it entitles every Individual of such a Nation to Baptism. How will the Truth of this appear? Is Mr. *W.* for baptizing the Many thousands of *Jews*, *Turks*, and *Indians*, that are in this Nation, before they are converted to Christianity? And besides we have among us, in this Nation, great Numbers of Idiots, Lunaticks, and raving Madmen; supposing these not baptized in their

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their Infancy, are they immediately to be admitted to Baptism? Then they must of Course be received to the Lord's Supper. Again, there are vast Numbers of profligate Wretches, who live and glory in the most scandalous Crimes, as common Drunkenness, dreadful Oaths and Curses, Lying, Theft, and Whoredom, are these fit Subjects for Baptism, while in such a State? I am sure *John the Baptist* rejected such with Abhorrence, and so will every conscientious Minister send 'em back as a Generation of Vipers, 'till they bring forth Fruit meet for Repentance. Nor can I see upon what ground Mr. *W.* would administer Baptism to the Infants of these People: certainly he would not offer to do it on the Account of their Parents Faith ; and I am well satisfied, that the Commission of our Lord never intended, that these miserable Creatures whether Parents or Infants, should be made Partakers of the holy Institution of Baptism, while in these Circumstances.

Where does this Doctrine tend, but to bring a Deluge of Debauchery into the Churches of Christ? And to make more Deists and Infidels among us, and to encourage the graceless Herd of Mankind to conclude, that there is nothing in the Ordinances of Christianity, nor are any Qualifications requir'd in those, who come to partake of them.

To what purpose then does Mr. *W.* tell us in the same page, *that the Command is general and includes Particulars?* This sort of Logic will make wretched Divinity, for at this Rate, he makes

makes no Distinction between the Righteous and the Wicked, between the Penitent and Outrageous daring Sinners, between those, who humbly desire to come to the Ordinances of God, and such, who by the just Laws of the Land, ought to be sent forthwith to the House of Correction.

Mr. *W.* has thought fit to give us another Text, viz. *Genesis 12. 18.* to let us know, that Infants are included in the word *Nations*; who ever deny'd this, but they are a Part of a Nation? However, I deny, that Infants are capable of being taught in any Nation; this is what he must prove, or he does Nothing. Infants, as well as others being untaught the Knowledge of Christ, have no claim to Baptism, according to the plain Intent of this Commission.

We have in the next Place, a nice Observation of Mr. *W*'s, i. e. *it is well known, that Laws are most commonly deliver'd in general Terms, and to be interpreted in the most extensive Sense;* I confess, I differ from him, and am of the contrary Opinion; for Laws, especially God's positive Laws, are deliver'd in very particular, distinct Terms, that there might be no Room to mistake his Meaning. We may see clear Instances, as in the Building of the Tabernacle; all the Materials and Utensils are reckon'd up particularly, as Boards, Bars, Pillars, Sockets, Staves, Tables, Candlesticks, Lamps, Hooks, Chapiters, Rings and Pins, &c. The express Direction was from the Lord, they were not to vary from his Order. And therefore we read *Exod. 39. 43.*
That

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That Moses did look upon all the Work, and behold they had done it, as the Lord had Commanded. Again if we take the Case of Circumcision, the Command was given to *Abraham* in such plain Terms, that he could not easily misunderstand them.

The Flesh of the Fore-skin was to be cut off, of all the Male-children, of all born in his House, or bought with his Money, and this to be done precisely on the eighth Day after their Birth, throughout their Generations; for my Part, I can't see, what possible Mistake there could happen in so plain a Case as this. The Point of Baptism, is as clear every Whit, were it not for the cunning and subtle Disputations of learned Men.

Are not the Words of the Commission deliver'd in the most unexceptionable Terms? *Go ye and teach all Nations baptizing them, and as many as believe and are baptized shall be saved.*

Does it not appear from hence, that 'tis the first Business of Ministers, to inform the Minds of Men and Women, as to the Knowledge of God and Christ, and upon their Conviction, and Reception of the Christian Faith, then to baptize them? What occasion is there to raise unnecessary Dust, to darken and destroy the plain and natural Meaning of this Commission?

But I shall offer the following Considerations, farther to evince if possible, that the Commission to baptize was intended only for those who are taught, or made Disciples before hand, and not for any others, and consequently that Infants are not concern'd in it.

I. The Words of the Commission take no Notice of two sorts of Subjects to be baptized, the one taught, the other untaught, if there had been such a Distinction found out, that the Adult were to be taught first, and baptized afterwards; but that Infants were to be baptized without any more ado, then the Dispute would be at an End. But the Subjects spoken of here, are of one Sort: Therefore to pretend to introduce any others, is not only begging of the Question in Debate, but a direct Violation of the Commission.

II. According to Mr. W's Argument, None at all are to be taught, for if Infants may be baptized without Instruction, so may the Adult by the same Rule. And then the Word μαθητοῦσαι may be thrown out and laid aside, as useless, and so the matter should run thus, *go and baptize all Nations*, in the midst of their Idolatry and wickedness; and teach them afterward on some proper Seasons; but what a dreadful Idea does this Interpretation give us of our Lord's Commission!

III. The secondary teaching, or that subsequent to Baptism, Διδάσκοντες αὐτὸς, cannot be understood in any good sense, nor in the Nature of things, as referring to Infants; for they (Infants) could not be presently taught, and if the Apostles were order'd to wait, 'till they came to Years of Discretion, then they ceased to be Infants, of 5 or 6 Days old, or in the Sense that the Pædo-baptists plead for. Therefore whether we consider the Instruction contain'd in μαθητοῦσαι preceding Baptism, or the Teaching comprehended in διδάσκοντες αὐτὸς succeeding it, Infants can

can have no claim in the one, nor in the other, upon any pretence whatsoever.

IV. Here is, not only, an absolute total Silence as to Infants, but a strong Prohibition of baptizing any adult Persons who are untaught, or quite ignorant of Christianity. And if the express Order from our Lord's Mouth, was, to teach People first, who would venture to contradict it, and to act Counter to it, by baptizing any before they were taught? All positive Laws, always carry their Negative in them, and along with them. If the Command be given to perform such an Action, and directing to the Manner of Performance, 'tis plain that omitting that Action, or varying in the Manner of performing it, is a Breach of that Command. When God order'd *Abraham* to circumcise all the Males on the eighth Day, there was no Need of forbidding him to meddle with the Females, nor to forbid him to do it, on the seventh or ninth Day; the positive explicit Command was a sufficient Direction in that Matter. The Application is easy in the Case of Baptism; if our Lord has given Commission, first to teach, and then baptize, there is no need to forbid us, to baptize such who were never taught; much less is there any Need to forbid the baptizing of Infants, who are not only untaught, but incapable of being taught, at all. So that there is nothing more foreign to the Purpose of this Commission, and nothing less probable to be contain'd in it, than Infant-baptism.

Therefore what Mr. *W.* advances p. 9. is weak and frivilous, when He tells us, *that these Words*
of

of our Lord were spoken to Persons who had been taught to look upon Children in Covenant, upon the Account of their Parents, and had always seen the Seal of the Covenant applied to 'em, as well as their Parents, and would be likely to do the same, unless forbid. He represents these Disciples sent forth by our Lord, as a strange self-willed sort of People, what! could they not understand the Message deliver'd to 'em, or could they not be reclaim'd from the old Tract of Circumcision, to practice any other way? the new Commission given them, was plain enough, one would have thought, they were sent to teach the Nations the Knowledge of Christ, and to baptize those who were thus taught. I can't apprehend any great difficulty, in taking in the Meaning of our Lord in this Affair. And we have all the Reason in the World, to believe, that the Disciples readily understood the Commission, and apply'd themselves close to the Execution of it. For in the Account that the new Testament gives us, of the Travels and Actions of the Apostles, we find that Multitudes, yea many thousands of Men and Women were baptized by them, but no mention in the least made of Infants. Nor will any impartial Reader of the New Testament wonder at this; for as there was nothing about Infants, in the Commission, so we can't expect to hear any thing of them, in the Account of the Administration of Baptism, in the Apostolic Church.

But Mr. W. represents in the same page, that the Disciples would be much inclin'd to give Baptism to Infants, since they had been accustom'd to

see

see them received into the Church, and even baptiz'd. So that he now retreats to the last Refuge, that some Pædobaptists have to defend Infant-Baptism, and that is by urging, that the Jews us'd Baptism, in receiving Members into their Church, and especially when they received any Proselytes who were of Age, they baptiz'd them and their Infants. And consequently from this Jewish Custom, our Lord borrowed the Ordinance of Baptism. I must confess, that I can't well digest this odd Scheme, and therefore shall be oblig'd to give it a more particular Examination.

The Authorities produc'd by Mr. W. to prove this to have been an usage among the Jews, are these following, viz. " Dr. Hammond tells us " from Maimonides, that by three things the Israelites entred into the Covenant, by Circumcision, " Baptism and Sacrifice ----- He tells us too, that " it was the Custom of the Jews, not only to baptize such of their Proselytes as were of Age, but " also their Children, for proof of which he quotes " Gema Babylon, which says they baptize the little " or young Stranger, or Proselyte; and Maimon. " who says they baptize the Infant or little Stranger, upon the Knowledge or Understanding of the " House of Judgment, or the Congregation, i. e. " on their Desire in the Behalf of the Children, &c. " Dr. Ham. 6 Queries p. 180. 188. We have more of this Business, for Dr. Ham. quotes Rabbi Joshua who said, " We find of our Mothers that " they were baptized, and not circumcised; and " Maimonides who says in all Ages whensoever

" any Gentile was willing to enter into the Covenant, he was bound to have Circumcision, Baptism, and a Peace-offering; and if it were a Woman, Baptism and Sacrifice. Dr. Ham. ibid. p. 185. 184.

I have now laid before the Reader, the Ground upon which Mr. *W.* goes in proving Infant-baptism among the Jews, before the coming of Christ. I shall therefore proceed directly to shew the Vanity and Fallaciousness of this way of arguing.

I. If the Jews used Baptism under the Law, before the Days of our Saviour, it was not of God's Appointment, 'tis neither commanded in the Law of Moses, nor recommended in any Part of the Old Testament; there is not so much as the Shadow of it, to be found in those sacred Writings, as an Ordinance of God.

II. If it was not of God, whensoever, and by whomsoever this Custom was brought in, 'twas the Invention of Men, and then much good may it do Mr. *W.* and some Pædobaptists to build Infant-baptism upon the voluntary, but sinfull Innovation of Men. They have brought the poor Babes to a fair Pass, and their Cause to a fine Condition: For Infant-baptism, it seems, so frequently and so fondly called the *Seal* of the Covenant, is *nothing else* in the World, but a superstitious Intrusion, of the Hypocritical Scribes and Pharisees, and their Adherents.

III. There are strong Reasons to conclude, from divers Passages of the New Testament, that

that Baptism was not in Use among the Jews, as a religious Right, neither before nor in the time of our Lord Christ, till it was practised by John the Baptist.

As for Instance, the Jews being startled at the Employment of John in baptizing vast Numbers of People, deputed some Messengers to him to demand, who he was, and what the Reason of his Practice was? *John 1. 19,* ----- *When the Jews sent Priests and Levites from Jerusalem to ask him who art thou?* v. 21. *And they asked him, what then, art thou Elias?* ---- *art thou that Prophet?* v. 25. ---- *and they said unto him, why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?*

It seems to me evident, beyond Contradiction, that baptizing was a new Practice, and that John had at this time begun it, and the Jews were very uneasy to know the Meaning of it. Nay, they seem'd to insist that no Person had Authority to attempt to set up such a new Practice, unless he brought his Credentials along with him from God. He must prove himself to be either that Christ, or Elias, or that great Prophet that was expected. Accordingly John openly declar'd, that he was immediately sent or commission'd from God to baptize, *John 1. 33.* and 'tis very observable, that John acquir'd a famous Name by this Business, suitable to his Profession, which was *Plunging or Dipping in Water*, therefore he is called John the BAPTIST, or DIPPER, from that Day to this. Again, take another Instance, *Mark 11. 30.* Where our Saviour puts

the Question to the Jews, about the Baptism of John, was it from Heaven, or of Men? Answer me; had it been a known Custom among the Jews, before John's time, 'twould have been an easy Matter for them to answer our Saviour roundly, that it was from Men, for they had practised it long before John appeared, or pretended to it. But the Jews were confounded, because they knew nothing of the Business of Baptism, 'till John was sent with a new divine Commission, to begin the Administration of it. Therefore the subtle Jews answer'd our Lord with a great deal of Cunning, that they could not tell whence it was, and indeed this was their best way to come off. I shall add but one Instance more to this Purpose, and that is Luke 7, 29, 30. ---- And the Publicans justified God, being baptized with the Baptism of John. But the Pharisees and Lawyers rejected the Counsel of God against themselves, being not baptized of him. Here Baptism is expressly called the Counsel of God, which, if it was invented before of Men, it could not be called so, in any tolerable proper Sense; if the Scribes and Priests in their way of Caballing had found it out before, then it could not be truly said to be the Counsel of God, as it is said here to be, in an absolute Manner, and in the strongest Terms; for then, it would have been only God's borrowing it from the Jews, and approving what they had already prepared to his Hand. Nor can any thing be more disparaging to his Honour, or more derogating from his Wisdom, than to impute such a thing to

to our blessed Lord. What! that he should be beholden to the whimsical Brains of the Jewish Scribes and Lawyers, for one of the most solemn Ordinances of the new Testament! a Thought to be abhorred by all, who have any due Reverence for divine Institutions!

But that I may more clearly shew, how insufficient and precarious, this way of supporting Infant-baptism, is, I shall observe to the impartial Reader, these following Things.

I. That the earliest Jewish Writers take no Notice of baptizing Infants, as a religious Rite. 'Tis not pretended that *Josephus*, or *Philo-judæus*, who both wrote in the first Century of Christianity, mention this Business. And *Josephus* is well known, to write on purpose to give an Account of the Customs and Ceremonies of the Jews. His Silence therefore in this Affair, seems a strong Argument that he knew nothing of the Matter. I may add further, that it is not to be found in the Apocryphal Writings of the Jews, which were penn'd between the Days of the Prophet *Malachi* and the time of *John the Baptist*, after the Prophetic Spirit ceased, in the Jewish Church.

II. The Books out of which, some have attempted to prove Infant-baptism before our Saviour's time, are of too late a Date, to answer the End for which they are brought. I chose to confirm what I now advance with the Authority of the great *Buxtorf*, who is well known to be eminently skilful in all Jewish Learning. And he fixes the Date of the Jewish Books,

which the Rabbies esteem to a ridiculous Degree, and which contain the main Treasure of their Traditions to these following Periods, viz.

The <i>Mishna</i>	was finish'd	<i>Anno Christi</i>	219
The <i>Jerusalem Talmud</i>	- - - -	230	
The <i>Babylonian Talmud</i>	- - - -	500	

The Passage is in his *Synagoga Judaica*, and for the Satisfaction of the Reader, I shall transcribe his own Words, which are these:

* *This Book (the Mishna) was finished, establish'd and received by the whole Synagogue of the Jews (that all of them might live according to it at that time, and their Posterity for ever afterwards, as they do at this Day) in the Year of Christ 219.* And after having mentioned one *Jochanan* to be Author of the † *Jerusalem Talmud*, he says, 'twas composed in, or about the Year of our Lord, 230. and had the Name given it of the *Jerusalem Talmud*; which Book because it is obscure, hard and difficult to be understood, is the less in use, and even to this Day, is not much damaged by the Hands of the Readers.

* *Hic Liber fuit absolutus, confirmatus, & ab universa Judæorum Synagogâ receptus, ut juxta illum omnes ea tempestate Judæi, posterique illorum, deinceps semper vivent, uti etiamnum hodie vivunt, Anno Christi 219.* Buxt. *Syn. Judaica*, Cap. 3. p. 52 Edit. Basil. 1661.

† *Pot aliquot annos exortus est quidam Rabbi Jochanan, Anno 230. ejusque Liber Talmudis Hierosolymitanus nomen obtinuit: qui quoniam obscurus est, durus, & difficilis intellectu, minor ejus semper fuit usus — nec ad hæc usque tempora, legentium manibus valdè teritur.* Buxt. ibid. p. 60.

As to the * *Babylonic Talmud*, he says, *That it was compleated in the Year of Christ 500. Thus the entire Talmud being finished and sign'd, it acquired the Name of the Babylonic Talmud.*

Now, what I desire the Reader to observe, as very material in this Controversy, is, that it is not pretended that this Jewish Baptism is to be fouud in the *Mishna*, nor yet in the *Jerusalem Talmud*; so that the whole Authority of this Tradition must rest upon the *Babylonic Talmud*, which is bringing of the Thing down so low, as 500 Years after the Days of *John the Baptist* and our *Saviour*. And pray, who is obliged to believe these fabulous Writers, when they mention a Practice, which they say was in Vogue 500 Years before their Time, without giving us any other Satisfaction, than their own bare Word. Indeed had these Men referr'd us to genuine and credible Authors, of competent Date to prove this Business, it would have been somewhat more to the Purpose; but to expect that we should be amused to rely upon their Testimony, is mere Vanity, and would be such a Piece of unreasonable and blind Submission in us, as we shall never pay, and the World might justly laugh at us, if we did.

Again, as to any Thing of this Nature, that is urged from *Maimonides*, it still bears the less Credit, in Proportion to the Distance of Time

* Ita ut Anno Christi 500. integrum Talmud absolum, obsignatum, Talmudisque Babylonici nomen consequtum fuerit. Bust. *ibid.* p. 61.

that he lived in, after Christ. He flourished in the twelfth Century, about 1160, and what Sanction could he give to a Tradition about a Ceremony, said to be practised by his Forefathers, above eleven Hundred Years before he was born. The Thing is ridiculous in its own Nature. Nor can I see, but that Dr. *Hammond*, who lived in the last Age, is of as good Authority every whit, as to the Case in Hand, as the famous *Maimonides* himself, who lived about 600 Years ago.

Besides I may add, 'tis notorious, that the *Rabbies* disagree among themselves, about this Affair of Jewish Baptism, the one denies it, the other affirms it; thus we are every way left in the Dark, by Persons of indifferent Credit, and very slender Reputation at best.

III. It may be worth our while, to consider the Manner of compiling these Works already mentioned: and it was thus; the *Jews* after the Destruction of their City, Temple and Land, found themselves in a very contemptible and dispersed Condition, and began at length to bethink in earnest, how they might best revive, and preserve and propagate among them, their beloved oral Traditions, *i. e.* the unwritten Dreams, and superstitious Fancies of their Forefathers, with which they abounded. But in process of Time, by the Conduct of subtle Doctors, and wise Rabbies, by retentive Memories, and fruitful Imaginations, they found Materials enough to compose their Book, called *Mishna*. They are said to set about this Work,

in the second Century, and to finish it, either about the latter End of that, or the Beginning of the third. For as the Reader will find, there is some small Difference in computing the exact Time of finishing this Book, called *Mishna*. However, all this was done after many Disputations and Consultations, what to put in, and what to leave out. But for Satisfaction in this Point, it may not be improper for me here, to give a concise Account of this Matter, from the ingenious Dr. *Bray*, which he had collected from several skilful Hands. His Words are these, * *The Jews distinguish their Law, into oral and written, they say the oral is the Explication of the written one.* And a little lower, he says, *it might not be foreign to the Purpose to connect and subjoin a short History of so famous a Subject from Maimonides, R. D. Ganz. Hottinger, F. Sim. and others.*

He carries on his Account in the following manner, † “ *In the second Century as the worthy Hottinger says, in his History, chap. 2. the whole Study*

* Distinguunt Judæi legem in oralem & scriptam, oralem scriptæ explicationem esse ajunt &c. ---- sed non abs re forsan fuerit, historiolam rei tam insignis, ex Maimonide, R. D. Ganz, Hottingero, P. Sim. aliisque contexere & hic subjun gere. Dr. Bray's Bibl. Paroch. p. 99.

† Secundo maxime seculo, ut addit Cl. Hottingerus in suâ Historiâ C. 2. Omnis Judæorum opera occupata fuit, in vindicandis & conteribendis *Seutepōσεσι*, seu traditionibus *αγγέλαις*, quæ hinc inde fine ordine, hucusque erant dispersæ ; ---- At R. Juda cognomento *Sanctus*, qui apud Talmudistas

" Study of the Jews was to recover, and put together in Writing their secondary Law, or their
 " unwritten Traditions, which till this time were
 " scatter'd, here and there, without any Order at
 " all. --- But R. Judah Sir-named the Holy, who
 " is among the Talmudists stiled, Rabbi, by way of
 " Eminence, in the Year of Christ 190, by the
 " Favour of the Emperor Antoninus, and fearing
 " lest the Jews wandering through different Nati-
 " ons, should be deprived of such excellent Treas-
 " ure, did reduce all the Laws and Ordinances of
 " their Ancestors, into general Rules. This Book
 " which to this Day makes up the Text of the Jew-
 " ish Law, is called Mishna, &c. And a little lower
 he adds, " This Book being publickly read in the
 " Schools of Judea, and being explain'd and enlarg'd
 " by the various Disputations of Doctors, out of all
 " which put together, was the Jerusalem Talmud
 " produced, in the Year of Christ 230.

As to the Talmud of Babylon, upon which the main Stress of this Jewish Baptism is laid, it bears a very disagreeable and indeed odious Cha-

Talmudistas, Rabbi, sine adjectione per excellentiam dic-
 citur, Anno Christi 190, indulgentia Antonini Imperato-
 ris, veritus ne Judæi inter Gentes vagabundi, tam præcla-
 ro privarentur Thesauro, Antecessorum suorum Placita &
 Constitutiones, in Aphorismos rededit; ---- vocatur hic
 Liber, qui etiamnum hodie textum Juris Judaici consti-
 tuit, *Mishna*. &c. ---- hic deinceps sequentibus annis, in
 Scholis Judææ, publicè prælectus, & variis Doctorum Di-
 sputationibus illustratus & auctus est; ex quibus omnibus
 in unum congestis Anno Christi 230, prodiit Talmud
 Hierosolymitanum &c.

D. Bray's Bibl. Paroch. p. 101. Edit. 1707.

raefer

racter among learned Men; viz. * that it is a Hotch-potch of Calumnies and Blasphemies against our Lord Jesus Christ, and his Church.

Again we are assured, that † this Book, the Talmud of Babylon, is full of unaccountable Lyes, and written contrary to the Divine Law, and the Holy Scripture, and even the Law of Nature, yet 'tis decreed, that it shall be capital Punishment, for any one to deny any Thing said in it.

But, I must desire the Reader to consider well, how the Authors of these Books came at the Things contain'd in them; and how so rich a Cargoe wherewith they are laden, was transmitted down to the Compilers. We must know then, that the great Man, mentioned already, " || Rabbi Judah the holy, related the Things, " which he had received from his Father Simeon, " as he did from his Father Gamaliel, and he " from his Father Simeon again, he from his Father " Hillel, he from Shemaiah and Abtalion his Tu- " tors; they from the Son of Judah Tabæus, and " from

* Nihil aliud est, quam farrago injuriarum & blasphemiarum contra Jesum nostrum, & Ecclesiam ejus. Dr. Bray ibid. p. 102.

† Hic liber Talmud ----- plenus est inextricabilibus mendaciis & contra omnem divinam Legem, sacram Scripturæ scilicet, & naturæ Legem, conscriptus; sub pœna tamen capitis edictum est; ne quis neget quicquam eorum, quæ in eo dicantur. Dr. Bray, ibid. p. 249.

|| Judah, utpote qui referret quæ acceperat a Simeone patre suo, ut ille a Gamaliele patre suo, ille a Simione patre suo, ille ab Hillele patre suo, ille a Shemaiah & Abtalone præceptoribus suis, tlli à Juda Tabæi filio, & Simeone Shatahi filio

" from Simeon the Son of Shatahus ; they from
 " Joshua the Son of Pherahæus, and Natheus the
 " Arbelite ; they from Jose the Son of Joezer, and
 " Jose the Son of Juchanan ; they from Antigonus-
 " Socensis ; he from Simeon the Just ; he from Ez-
 " ra who surviv'd the great Synagogue, Ezra
 " from Baruch the Son of Neria his Tutor ; Ba-
 " ruch the Son of Neria from Jeremiah, and Je-
 " remiah, without Doubt, from the Prophets, who
 " received Things from one another, to the very
 " Elders, who took from Joshua what he had re-
 " ceived from Moses. Now Rabbi Juda, having
 " collected their proverbial Sayings and Words,
 " set his Hand immediatly to the Composing of
 " the Mishna. &c.

We may now imagine that we are come to the Spring-Head, or rather the dismal and dark Abyss, from whence Jewish Rabbinical Traditions are derived, and from whence some Modern Pædobaptists think fit to fetch Infant-Baptism. For since they can't find a satisfactory Foundation for it in the New Testament, nor in the earliest Ecclesiastical Accounts of the Christian Church, they are of late become, as it

filio, illi a Josua Pherahæi filio, & Natheo Arbelita, illi
 a Jose Joezeri filio & Jose Juchanani filio, illi ab Antigo-
 no Socensi, ille a Simione justo, ille ab Ezra (quoniam
 ipse ex superstibus Synagogæ magnæ fuit) Ezra verò a
 Baruce Neræ filio, Præceptore ipsius, Baruc autem Neræ
 F. a Jeremias, ut & Jeremias sine dubio acceperat a Pro-
 phetis, qui alii ab aliis acceperant usque ad Seniores, qui
 Josuæ quæ ipse a Mose retulit acc epta tulerunt. Collectis
 igitur sententiis, & dictis istis, manum admovit R. Juda
 componendæ Mishnæ &c. Dr. Bray, ibid. p. 100.

were

were, beholden to the Ingenuity of the Jews, for Sanctuary, or a Place of Refuge. And surely, the feeblest Eye may easily discern, that People are very hard put to it, when they are obliged to build one of the most sacred Ordinances of the Gospel, upon so sandy and ruinous a Foundation as this. And yet as sorry a shift as this is, * Dr. Hammond confesses in his *Queries*, 'tis the best he could find to support the Practice: his Words are these, *By all this appears, how little needful it will be to defend the Baptism of Christian Infants, from the Law of circumcising the Infants, among the Jews, the Foundation being far more fitly laid in that other of Jewish Baptism, &c.* And a little further he adds, that divers common ways of proving Infant-baptism are imperfect, saying, *the whole Fabrick being sufficiently supported, and built on this Basis (the customary Baptism among the Jews) &c.* A mean and contemptible Foundation, to bear the Wight of a Gospel-Institution, and unworthy of so great a Man!

* *Quæries*, p. 191, 195.



CHAP. II.

Acts 2. 38, 39. consider'd. Infant-Baptism cannot be proved from thence, according to the Confession of Dr. Hammond, and Dr. Whitby. The Baptism of whole Households examin'd; the Instances produc'd, inconsistent with Pædobaptism.

I come now, to Mr. W's next Command for baptizing Infants, p. 10. and 'tis Acts, 2: 38, 39. where he tells us, that St. Peter in the Close of his Sermon exhorts or commands those, to whom he preached, to be every one of them baptized, and enforces it by this powerful Motive, that the Promise was to them and to their Children. Here the Reader may observe, a repeated Instance of Mr. W's unfair Dealing with the Scripture, for he says, that the Apostle exhorts or commands those, to whom he preached, to be every one of them baptized; whereas the Apostle commanded or exhorted them, to repent first, and then to be baptized, as may be seen by reading the Text at large. Then Peter said unto them, repent and be baptized every one of You, in the Name of the Lord Jesus, for the Remission of Sins, and, ye shall receive the Gift of the Holy Ghost, for the Promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call.

'Tis

'Tis evident, that *Repentance* is enjoin'd here as well as *Baptism*, in order to receive the Promise of the Holy Ghost. But Mr. W. silently passes over it, for it not only made against him, but would spoil his whole Design, of grounding Infant-Baptism upon this Text.

He tells us the Argument stands thus, *all are* (*He means were*) *to be baptized who had Interest in the Promise; but Parents and Children were interested in the Promise;* I hope Mr. W. will stay, till the Parents and Children have come up to the Terms, here required, before they have an Interest in the Promise; 'tis required of them to *repent* and to be *baptiz'd* in express Words; now, that Infants are incapable of Repentance is evident, and therefore have nothing to do with Baptism in this Place. Besides there is no Colour of Reason, to restrain the Term *Children* here, to a State of *Infancy*, but to understand it of Posterity; * Dr. Hammond and Dr. Whitby foresaw this, and therefore gave up all Hopes, of proving Infant-Baptism from this Text. For the Scripture-Argument is very natural, and will stand thus,

All who repent and are baptized, have an Interest in the Promise,

Divers Parents and Children repent, and are baptized, therefore, &c.

So that the fair Argument makes directly

* Vide Dr. Hammond's Queries, and Dr. Whitby in loc. for

for the *Baptists*, and concludes as strongly against the *Pædobaptists*, as may be easily seen by forming the Argument again, and it will stand thus.

All who repent and are baptized, are interested in the Promise,

But Infants are incapable of Repentance and being baptized, therefore, &c.

Nor can it be prov'd upon Scripture-Evidence, that God has any where promis'd, the Effusion of the Spirit upon mere Infants, in the Sense of the Apostle in this Place. And the immediate following Context shews, 'twas with the Adult only, the Apostle had to do at this Time, v. 40, 41, 42, 43. and with many other Words did he testify and exhort, saying, *save your Selves from this untoward Generation. Then they that gladly received his Word were baptized, and the same Day there were added unto them, about three thousand Souls.*

And they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayers.

And Fear came upon every Soul, and many Wonders and Signs by the Apostles, and all that believ'd were together.

So that upon a full View of the whole Matter, here is not one Word, nor the least Intimation of Infants. That it is the Effusion of the Holy Ghost is intended in this Place, is very plain from the foregoing Context, v. 16, ----- 21. the Passage is taken out of the Prophet *Joel*, and cited at large by the Apostle *Peter*.

Peter. This is that which was spoken by the Prophet Joel, And it shall come to pass in the last Days says God, I will pour out of my Spirit upon all Flesh, and your Sons and your Daughters shall prophesie, and your young Men shall see Visions, and your old Men shall dream Dreams. The Apostle applies this v. 39. The Promise is unto you and to your Children, and to all that are afar off, even as many as the Lord our God shall call. Here seems to be a satisfactory Explication of what is meant by their Children, viz. their Sons and their Daughters, who should prophesie; and their young Men who should see Visions. All which is far enough from intending poor Babes, or such who are in a mere State of Infancy.

As to the Interpretation, which Mr. W. gives to that Part of the Words, *as many as the Lord our God shall call*, p. 17. where he says, That the Apostle speaks not of a Personal, but a General Call, this will do him and his Cause no manner of Service; for Infants are as incapable of the one, as of the other. Nor can any Man of Sense and serious Thought be prevail'd with, to imagine that Infants, are capable of a general Call, by the Preaching of the Word, or the Ministry of the Gospel; he must be credulous to a Prodigy, that can swallow and digest this.

II. I proceed to consider Mr. W's second Head in Proof of Infant-Baptism, from Precedents or Examples. P. 10. he begins thus, I apprehend we have many Precedents or Examples of Infants having been baptized. To which I

answer, if he can but produce one, I shall be satisfied; and promise to dispute the Point with him no further. But he goes on, telling us, *it was the Apostles Practice to baptize whole Houses or Households.* I can assure him, that my Brethren, the Baptist-Ministers, and my self particularly, would be very glad of Opportunities, to do as the Apostles did, *i. e.* to baptize the several Members or Branches of Families, where the Grace of God seem'd evidently to appear in each. Mr. W. comes to Particulars, *When we read of so many Believers and their Houses being baptized, as Lydia and her Household, Acts 16. 14, 15. Crispus and all his House, Acts 18. 8. Stephanus and his Household, 1 Cor. 1. 16. the Keeper of the Prison, and all his, Acts 16. 33.* I think we can't but conclude that there were Children in some of these Houses, since so few Families are without Children, and that they were baptized.

I observe, that Mr. W. sets out here in the dark, upon a bare precarious Supposition, and beggs hard that his Point might be granted him. He does not single out any Instance to argue from, but that of the Jailor, as most likely to do him any Service. But for the Satisfaction of the Reader, I will examine each of them, and shew that the Scripture says something, concerning most of these Families, that is utterly inconsistent with Infant-Baptism. I begin with that of *Lydia, Acts 16. 14, 15.* concerning whom, I would take Notice of the following Things. 1. This Woman seems to have

have been a single Woman, whether Maiden, or Widow, is not material; since there is no Mention made at all of her Husband, and she is represented, as the sole Head of her Family.

2. If she was a Widow, who can tell, whether she ever had any Children? or whether any of those Children liv'd, if any such were live-born?

3. She was at a considerable Distance, from her own proper settled Habitation; for she was a Woman of *Thyatira*, tho' now at *Philippi*, upon the Account of her Trade, she being a Seller of Purple; and 'tis not very probable, that a Woman should encumber herself with Infants, when she was going to distant Towns or Cities, on the Affairs of Merchandize.

4. As to the Quality of those who made up her Household, the most rational Conjecture seems to be, that they were Servants, who were assisting to her in her Business, since the Scripture is totally silent, about her Husband or any Children. Certainly very few People, tho' ever so zealous, would presume to baptize their Infants, upon so dark and dubious an Authority as this.

The next Instance Mr. *W.* gives us, is that of *Crispus* and all his House, *Act*s 18. 8. but, he might have spared mentioning this Family, for it goes in express Terms against him; for 'tis said, they all believed, even the whole House: *And Crispus the chief Ruler of the Synagogue believed on the Lord with all his House.*

The next Example Mr. *W.* produces, is the Household of *Stephanus*, *1 Cor.* i. 16. but if he

reads the latter End of this Epistle, he will find himself greatly disappointed in this Instance also; for if there were Infants in this Family, they are said to be such, as had addicted themselves to the Ministry of the Saints. *1 Cor. 16. 15.*
Ye know the Household of Stephanus, that is the first Fruits of Achaia, and that they have addi-
cted themselves to the Ministry of the Saints.

The last Instance, that Mr. W. produces under this Head of baptizing of Households, to justify Infant-Baptism, and upon which he seems to fasten and to enlarge, as if he had found some Proof of it, is the Case of the Jailor, *Acts 16. 33.* But, the bare Reading of this Text also, will soon shew, that 'tis against him in very strong Terms. v. 32, 33, 34. *And they spake unto him the Word of the Lord, and to all that were in his House. And he took them the same Hour of the Night and washed their Streipes, and was baptized he and all his strait way. And when he had brought them into his House, he set Meat before them, and rejoic'd believing in God with all his House.* Here are several Things expressly asserted, that are incompatible with the Capacities of Infants; as, 1. that *Paul and Silas* should speak *the Word of the Lord, to all that were in the Jailor's House.*

2. They rejoic'd in the religious Conversation of *Paul and Silas*, and in the Manifestation of the Grace of God to themselves and others.

3. They believed in God, in Conjunction with

with the Master of the Family : If these are Mr. W's Infants, I am of Opinion, that he will scarce be able to match them, or to find such a Set of infantile Domesticks, in any Jailor's Household, throughout His Majesty's wide and extensive Dominions.

I would now willingly have dismissed this Head, there being nothing more offer'd, that is material in it, but that Mr. W. has advanc'd an odd Notion, at the Close of it, p. 12. wherein I think, very few of his Pædobaptist Brethren will concur with him, which is this, viz. He tells us, *that if Ministers were to convert a Family of Jews or Turks, they might upon the Conversion of the Heads of the Family, baptize the whole House. If there were none it that refused Baptism.*

I would likewise readily excuse, his obscure way of delivering his Sentiments here ; for he talks first of converting a *Family of Jews and Turks*, and afterwards only of converting the *Heads of a Family*, as if there were no Difference between a *Family* and the *Heads of a Family*: Here again I am at a Loss, what he means by the *Heads of a Family*, whether the *Husband and Wife*, or whether he adds to them some *prime Servants*, as *Steward, Housekeeper, &c.* For if I may be allowed, to guess at his Meaning, by the Words immediately following, he seems to distinguish between *Children* in general, and this *Headship* in particular, whatever it consists of. But upon the Whole, he roundly declares his Opinion, *that at the*

Conversion of the Heads of the Family, Ministers might baptize the whole House, if there were none in it that refused Baptism. So that the only Bar, or Restriction, that he puts to prevent the baptizing of the most ignorant, and profligate Wretches in a Family, is their refusing to submit to Baptism. For if they are but willing to have the Act performed, he, on his part, is always ready to administer it to them, without any more a doe. He will, it seems, prostitute one of the most sacred and solemn Ordinances of the New Testament, to those who have liv'd in a constant Course of the grossest Debaucheries, that can be thought of, without any previous Examination and Instruction, or any visible Tokens of true Repentance. If a *Negroe-Slave*, just bought, and newly imported from *Africa*, who is as stupid as a Beast of the Field, and is altogether ignorant of the *true God*, and of the *Christian Religion*, I say, if such a miserable Creature should be cast into Family, where the *Heads are converted*, Mr. *W.* will give his War-rant to baptize him immediately.

Humiliation and Repentance towards God, and personal Faith in *Jesus Christ*, are needless Qualifications for Baptism in Mr. *W*'s Esteem.

He does not think, that any preparatory Knowledge of the Gospel, is necessary to baptize a *Jew*, *Turk*, *Indian* or *Ethiopian*, if the Party lives under the Roof of a Christian Convert, for that alone will protect him, and sufficiently entitle him to holy Baptism, provided, that the poor Creature does not resist, or refuse

the Ceremony. And was it so from the Beginning! No certainly. Mr. W. has forgot the *Word of Exhortation*, or Command, which should have been nigh unto him, and even in his Mouth, and in his Heart, and which saith *on this Wise*.----*Go ye teach all Nations baptizing them, &c.* Matt. 28. *Go ye into all the World, and preach the Gospel to every Creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned.* Mark 16. 16, 17.

But when he saw many of the Pharisees and Sadduces come to his Baptism, he said unto them O Generation of Vipers! who hath warned you to flee from the Wrath that is to come, bring forth Fruit meet for Repentance, and think not to say within your selves we have Abraham to our Father. Matt. 3. 7, 8.

And the Eunuch said, see here is Water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine Heart, thou mayest. Acts 8. 36, 37.

There are divers Pædobaptists, whose Zeal carries them so far, as to think they may safely baptize Infants, on the Account of their Parents Faith, without seeking any other Foundation, to go upon. But I acknowledge, that I never convers'd with any sedate Person, who chose this extraordinary Way with our Author, rashly to baptize ignorant and prophanè Servants, merely, upon the Conversion of their Masters to Christianity. And I think that African Servants, who are pretty numerous in this Nation,

living under *Christian Masters*, may be thankful to Mr. *W.* in that he has not declar'd it lawful, to tie them Neck and Heels, and to baptize them whether they would or not, purely because their Masters are Christians. And I shall learn by Degrees, not to be surprized at any Thing that he may advance as to Baptism, since I begin now to be somewhat acquainted with his Latitude, and the Licensiousness of his Conscience, in Lumping of Families at this Rate, and baptizing of them in the Gross, without shewing the least Regard to personal Qualifications, which are so plainly, and so positively insisted on, every where in the New Testament.



CHAP. III.

The Argument from the Covenant examin'd. A plain and concise Definition of the Covenant of Grace. The Sentiments of the first Reformers, of the Church of England, and of the Assembly at Westminster about it. Divers Queries relating to it, resolved. Circumcision no Seal of this Covenant, to the Jews. Baptism no Seal of it, to Christians. Several Objections of Pædobaptists, fully answer'd.

I Now proceed to the third Ground of Proof, that Mr. W. offers for Infant-Baptism, *viz.* Scripture-Consequences; and he begins his Introduction to it, in the following manner. *As to Scripture-Consequences I think we have many, which prove Infants Right to Baptism, and such as would be sufficient to justify the Practice had we no other Proof.*

I shall pass by his Introduction, since there is Nothing in it like an Argument, unless this should be thought one, *viz.* p. 13. where he declares his Surprize, that those who allow Scripture-Consequences, in the Case of the Womens Right to the Sacrament (of the Lord's Supper) and the Change of the Sabbath, will not allow them, when brought to prove Infants Right to Baptism.

Here

Here he looks upon Womans Right to the Lord's Supper, and upon the Ground of our Observance of the first Day of the Week, and Infants Right to Baptism, to be upon an equal Foot; and he seems mightily pleased, that he has found an unsurmountable Difficulty, in his Opinion, which the Baptists will not be able to get over. Therefore he repeats it again and again, in his Treatise. However, I shall reserve a proper Place, to give the Reader a satisfactory Solution of this seeming Difficulty. But at present I shall advert to his Arguments, drawn from Scripture-Consequences, to prove Infant-Baptism.

I. The first he produces is in these Words, *viz.* *The Information we have from Scripture that Infants always were in the Covenant of Grace. From whence I think clearly follows their Right to Baptism, the initiating SEAL of the Covenant of Grace, under the Christian Dispensation, unless it can be proved that they were at any Time cast out of Covenant, the Proof of which lies on the Opposers of Infant-Baptism.*

This is the main Pillar, of the Structure of Infant-Baptism, and indeed the Basis upon which, most of the Dissenting Pædobaptists lay their chief Stress, and often serves them for the last Resort, when they are fairly dislodged from all other Holds. Therefore it deserves an impartial Discussion. I observe then, that the former Part of this Paragraph, is laid down in the Form of a Proposition, *viz.* thus, *that Infants always were in the Covenant of Grace.*

As

As this Proposition is delivered in an unguarded, loose and indefinite Manner, I openly and absolutely deny the Truth of it. And therefore shall take the Liberty, to enquire into these following Things, as preparatory to clear up this Point, so much insisted on by him and others, in Defence of their Practice of baptizing Infants.

1. What the Covenant of Grace is?
2. Whether all Children indefinitely considered were always in it?
3. Whether all the Children of Believers themselves were always infallibly in it?
4. Whether the Children of Unbelievers were not sometimes in it?
5. Whether the Covenant made with *Abraham* was, simply and strictly speaking, the Covenant of Grace?
6. Whether Circumcision under the Old Testament, and Baptism under the New Testament, are any where in Scripture, said to be the Seals of the Covenant of Grace, to those to whom these Ordinances were applied?

I. I begin with the first of these, What is the Covenant of Grace? I answer, in the most impartial and faithful Manner, that I am capable of;

'Tis that solemn Covenant, wherein the Almighty God, has graciously assured all spiritual Blessings both of Grace and Glory, to his own peculiar

peculiar People; and has inviolably engag'd that they shall be eventually and eternally his, thro' Jesus Christ the Mediator.

The Appellation, that Divines have thought proper to give it, *viz.* the Covenant of Grace, very well shews the Complexion, the Contexture and Nature of it, for the Parties respectively concern'd in it, deal all in *Grace*. The Great God as the *Donor*, his favourete *People* as the *Receivers*, and *Jesus Christ his Son*, as the *Mediator*, to ratify and establish this kind Transaction with his own *Blood*. The most clear and uncontested Place of any that I know, in the whole Bible, where this Covenant is revealed and mentioned with Certainty, and with the LEAST Shadow or Incumbrance, is in *Heb. 8. 10.* *For this is the Covenant that I will make with the House of Israel, after those Days, saith the Lord, I will put my Laws into their Mind, and write them in their Hearts, and I will be to them a God, and they shall be to me a People.* I know not, whether this Definition may please or not; however I am satisfied, that the Account I have given as to the Substance of it, is much to the same Purpose, with this Scripture-Declaration of the true Covenant of Grace. For as this mysterious Contract, is of God's own Making, so there are no others comprehended in it, but those of his own Putting: Neither Infants nor Adult, can be interested in it, but such only concerning whom, God himself has freely promis'd, that he would be their God, and they should be his Sons and his Daughters.

I am

I am well aware, that the most eminent Pædobaptist-Writers, since the *Reformation*, have taken Care to insert the natural Seed of Believing Parents, as included in this Covenant. And tho' I pay a very considerable Veneration, to their great Judgments, in many Points, yet I dare neither follow nor trust them in this Matter; being well assured from the holy Scriptures, that the *Infants* who are comprised in this Covenant, are enrolled in God's eternal and secret Purposes, and concerning whom he has unchangeably determin'd and said, as of *Jacob when in the Womb, before he had yet done any Good or Evil, that he loved the Person.* I may add with equal Truth, that whosoever is not in this Covenant (by vertue of the previous Counsel of Gqd) in his Infancy, will never be found in it, in his Years of Maturity. And on the other hand, whosoever is in it, in his Infancy, in the Sense aforesaid, shall never be permitted, to throw himtself finally out of it. For there is an *eternal* Line of Care and Love, reaching from the very *first Formation* in the Womb, thro' all the Stages of Life, to a safe Arrival in Glory, i. e. the Party shall be assuredly called in the Series of Time, by the Efficacy of divine Grace, and shall be kept by the *mighty Power of God, thro' Faith unto Salvation;* nor is there, properly speaking, any such thing, as a Possibility of frustrating, or disappointing the direct Designs of God in this Covenant. 'Tis a Chain that can neither be alter'd nor broken. Hence it is uncontestedly plain, that no Man

can

can put himself into this Covenant much less can he put his Child, or the nearest Relative that he has, into it. Therefore for Parents to pretend, to entail upon their Children, an Hereditary Right to the Covenant of Grace, is, presumptuously to claim a Charter, that was never granted them; or in plainer Terms, to invade God's Sovereignty, and to take his proper Work out of his Hands.

And from hence we may further see, how vain and groundless Mr. W's Doctrine is, as scatter'd up and down in his Book, when he talks of *entering Children into this Covenant of Grace*.

Whereas 'tis undeniably evident, from the Scripture-Account of the Nature of Things, that 'tis God's Province and Prerogative only, to enter or insert Names into this heavenly Contract; and upon this everlasting Covenant, as upon an *immoveable Foundation*, by a wise Master-Builder, is the eternal Salvation of the whole Church of God laid. *The Foundation of God standeth sure, having this Seal, the Lord Knoweth them that are his.* 2. Tim. 2. 19. *For whom he did foreknow, he also did predestinate to be conform'd to the Image of his Son, moreover whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified them he also glorified.* *What shall we say to these Things? If God be for us, who can be against us?* Rom. 8 29, 30, 31. Now if Things stand thus, as they most certainly do in the Apostle's Estimate, I may venture to ask the Reader, what he thinks of Mr. W's Proposition? which is laid down in a loose

loose and general Way, viz. that Infants always were in the Covenant of Grace. As if Infants in Common, had an undistinguish'd Interest in this mysterious Covenant. Whereas the Scripture testifies the direct Contrary, as may be seen by the declared Case of *Jacob* and *Esau* before they were born; and which I shall have Occasion farther to improve, hereafter. But before I dismiss this Head, it may be proper to remind the Reader, that I have already hinted the divine Regularity, Uniformity, and Faithfulness of the Covenant of Grace.

All who are interested in it (by the preordained or decreative Will of God) in their Infancy, shall infallibly and effectually be called by the Holy Spirit, sooner or later in their Life-time. They shall be made actually to lay hold on this Covenant, and be made willing *to yield themselves to the Lord*; for this is the express Engagement on God's Part, *I will put my Laws into their Minds; and write them in their Hearts, and I will be to them a God, and they shall be to me a People.* 'Tis an essential Part of this Covenant, for God to make them *a willing People in the Day of his Power.* And herein appearsthe Freedom and Fullness of his Grace, in that, nothing shall obstruct the Execution of his kind Designs of Love towards them. *If they break my Statutes and keep not my Commandments, then will I visit their Transgression with the Rod, and their Iniquity with Stripes* Nevertheless my loving Kindness will I not utterly take from him, nor suffer my Faithfulness to fail. *My Covenant will*

I not break, nor alter the Thing that is gone out of my Lips. Psalm 89. 31, --- 34. Hence it is called an everlasting Covenant, order'd in all Things and sure. 2 Sam. 23. 5.

A Covenant of Peace that shall never be removed, Isaiah 54. 10. A Covenant established upon better Promises Heb. 8. 6. which Places I look upon, to contain the everlasting and unchangeable Nature, of the blessed Covenant of Grace. This was the Doctrine, upon which the glorious Reformation was built, not only abroad, but here at home, as may be evidently seen, by the fundamental Articles of the Church of England, particularly the seventeenth which runneth thus; in Words at length.

*"Predestination to Life is the eternal Purpose
"of God, whereby (before the Foundations of the
"World were laid) he hath constantly decreed by
"his Counsel secret to us, to deliver from Curse and
"Damnation, those whom he hath chosen in Christ
"out of Mankind, and to bring them by Christ to
"everlasting Salvation, as Vessels made to Honour.
"Wherefore they which be endued with so excellent
"a Benefit of God, be called according to God's
"Purpose by his Spirit working in due Season:
"They through Grace obey the Calling: They be
"justified freely: They be made Sons of God by Ad-
"option: They be made like the Image of his only
"begotten Son Jesus Christ: They walk religiously
"in good Works, and at length by God's Mercy
"they attain to everlasting Felicity.*

That this Doctrine was strenuously maintain'd, in the most absolute Sense, for a considerable time in

in the *Established Church*, is undeniable, at least till towards the Middle of the *last Century*. We have an eminent Instance, in a *pious Bishop* defending this *Doctrine*, and severely inveighing against an *Arminian Writer*, who had dedicated a Book to King *Charles the First*, entituled an * *Appeal to Cæsar*. But the Rev. *Bishop*, who was Dr. *George Carleton*, then of *Chichester*, complains of him in this Manner, viz. "The Author of the
 "Appeal has troubled the Church of England,
 "with strange Doctrines in two Things especially ;
 "first in the Doctrine of Predestination, he attempt-
 "eth to bring in a Decree respective, which he tak-
 "eth for granted to be the Doctrine of our Church:
 "But this will never be granted by us, nor proved
 "by him. Secondly he taketh it likewise for granted
 "that the Doctrine of our Church is, that a Man
 "may fall away from Grace totally and finally ;
 "if his Meaning be that such as are called and justi-
 "fied according to God's Purpose may so fall away,
 "this was never a Doctrine of the Church of Eng-
 "land. And a little further, The Church of
 "England was reform'd by the Help of our learned
 "and reverend Bishops, in the Days of King Ed-
 "ward the sixth, and in the Beginning of the Reign
 "of Queen Elizabeth. They who then gave that
 "Form of Reformation to our Church, held Consent
 "in Doctrine with Peter Martyr and Martin Bucer,
 "being by Authority appointed Readers in the two
 "Universities ; and with others then living, whom
 "they judg'd to be of best Learning and Soundness,
 "in the reformed Churches.

* Ans. to the Appeal p. 1----4.

But I would observe further, that the *Assembly's Catechism* clearly maintains this *Doctrine* of the *Covenant*. 'Tis ask'd Quest. 20. Did God leave all Mankind to perish in the State of Sin and Misery? The Answer is made, God having out of his mere good Pleasure, from all Eternity, elected some to everlasting Life, did enter into a Covenant of Grace to deliver them, out of the State of Sin and Misery, and to bring them into a State of Salvation by a Redeemer. Having premised these Things, and having thus fairly stated from Scripture and good Authority, the true Nature of the Covenant of Grace, my Way is in a great Measure prepar'd to solve the next Querie, viz.

II. Whether all Children indefinitely, or universally considered, were always in the Covenant of Grace, according to Mr. W's Proposition? I may safely answer, that they were not; nor do I think, that he himself upon a Recollection of Things, notwithstanding all his Latitude and extensive Allowance for Infants, will attempt to maintain this Position, that Infants, *quatenus Infants*, were always in the Covenant of Grace.

Were the Children and Posterity of Cain, that notorious Proto-Murderer, banish'd into a wild and wandering State of Life, and whose Descendants are distinguish'd from the Sons of God, in express Words, were these I say in the Covenant of Grace?

Or, were the Infants of the Daughters of Men, which they had, by Cohabitation with the Sons of God, and it seems proved to be, that formidable but impious Race of Giants upon Earth, which

we read of Gen. 6. I ask whether *these* were in the Covenant of Grace?

Again, were the Infants of those profligate Generations, who utterly perished with their Parents in the Deluge, and who were swallowed up by the general Vengeance of God, upon a brutal World, were these likely to be in the Covenant of Grace? I am sure their Extraction from such Parents, and all other Symptoms attending them, do not bespeak any such Thing of them.

Nor do I suppose that Mr. W. can imagine that all the *Infants* of *Mahometans*, *Chinese*, *Eastern* and *Western Indians*, together with those of *Negroes* and *Moors of Africa*, at this Day, are in the Covenant of Grace; if they are not, he must either revoke his Proposition, or cultivate and correct it, 'till it bears some Resemblance of Truth, at least. Therefore

III. I proceed to another Enquiry, viz. Whether *all the Children of Believers themselves*, were always in the Covenant of Grace? I answer, that the Scripture gives Room and Reason enough to conclude, that they were not. There are very few Divines, but what will allow, that the Covenant of Grace, was revealed to, and established with, our first Parents *Adam* and *Eve*, immediately after the Fall, and that they themselves were included in it. Gen. 3. 15. where God promises, that the *Seed of the Woman shall bruise the Head of the Serpent.*

I would willingly begin, with the earliest Believers in the *Messiah*, in Order to take a View of their *Children*. And here I wouldask, Are there

any Foot-steps in divine Revelation, that lead us to conclude, that *Cain* the very first *Infant* that was born of a Woman, was in the Covenant of Grace as well as his Brother *Abel*? I confess, I think that the Hints we have of him in the New Testament, rather determine the Contrary, i.e. that he was not. *I John 3. 12. not as Cain who was of that wicked one, and slew his Brother, &c.* *Jude 11. woe unto them for they have gone in the Way of Cain, &c.*

The Case seems to be much the same, in Regard to *Ham* or *Cham*, the Son of *Noah*? the Father was not only a *righteous Man*, but a *Preacher of Righteousness*; tho' the Son was pronounced by the Inspiration of the *Holy Ghost*, to be *contemptible among Men upon Earth*, and was rejected as to himself and Posterity with *Marks of divine Displeasure*, and from his *Race* came the *Canaanites*, whom God determin'd to Destruction, that their *Land* might be given to *Israelites*: But, I chose to instance, in some of the most eminent Believers in after-Ages, some of whose Children appear not to be in the Covenant of Grace. If we consider *Abraham* himself, there is no Body will affirm that *Ismael* was in it. Again was *Esaū* in this Covenant? concerning whom the Lord himself had said, *before he was born, or having done either Good or Evil, Jacob have I loved and Esau have I hated*. But if we take a View of the great Patriarch *David*, not only a Believer, but a remarkable Type of the *Messiah*; we have very deplorable Instances, and Evidences of his Children, who do not seem to be interested in the Covenan-

Covenant of Grace, with their godly Father. His Son *Amnon* committed Incest with his own Sister and was slain by *Absalom*, in Revenge of the Injury and Disgrace done her, nor do we find, that he had any Remorse, or Sense of that Evil before he died.

Not long after this, *Absalom* rebels against his Father, commits Incest openly in the Face of the Sun with his Father's *Wives*, and dies by violent Hands, without any Intimation of Repentance, in the very Act of *unnatural* Rebellion. In some Time after this, *Adonijah*, another Son of *David* proclaims himself King in his Father's Life-time, contrary to the Express Design of God, and against the Consent of his own Father, and was afterwards suddenly put to Death by *Solomon*, probably for his private Intrigues in aiming at the Kingdom. I can't think that any considerate Man, nor that Mr. *W.* himself will take upon him to prove these Sons of *David* to be in the Covenant of Grace, with the *good old Patriarch*. It would be an easy Matter, to produce more melancholly Instances of this Kind; but, are there not deplorable Examples of religious Parents, in our Days, who have wicked Children, even such who in all outward Appearance, live and die in a State of Unregeneracy. This is sufficient to overthrow Mr. *W*'s Proposition, and to demonstrate that 'tis not to be depended upon, without careful Alteration, and Correction.

IV. I come to the fourth Enquiry, viz. Whether *some Children of Unbelievers*, were not sometimes in the Covenant of Grace? I answer

that they frequently were, and often are, still in our Times. This is so unquestionably true, that the Proselytes under the Old Testament, who immediately descended from idolatrous Parents, and received the saving Knowledge of the true God, by embracing the Jewish Religion, and trusting in the *Messiah* who was to come, these I say, were undoubtedly in the Covenant of Grace. *Rahab* tho' an *Harlot* and a *Canaanitess*, yet was in the Covenant of Grace, and being married to *Salmon*, became of the Stem of the *Messiah*, and has the Honour to be recorded, *as such*, Mat. 1. 5. And *Ruth* was a *Moabitish Woman* and appears to be the great Grand-mother of *David*, and accordingly they were both inserted in the Genealogical Line of *Jesus Christ*, as the first Fruits of the *Gentiles*, who should in time, be more fully called and received by him. Therefore, the New Testament will furnish us, with notable Instances to this Purpose.

As the *Canaanitish Woman*, who apply'd to our Lord in the Behalf of her Daughter, Mat. 15. 22. Our Saviour treated her at first, as if she had been a-kin to Dogs, or at least, as if she had sprung from Ancestors as vile as Dogs, and yet at last, he graciously yielding to her Request, granted her the Desire of her Heart, at the same Time highly approving and applauding her Faith. *O Woman great is thy Faith!*

Again, the Case of the *Roman Centurion* deserves a particular Mention, Mat. 8. 5. he besought our Lord, on Account of his Servant that he might be healed, and he mix'd his Arguments,

ments, with such a noble Exercise of Faith, as our Lord had not found among all the Families of *Israel* v. 10. *Verily I have not found so great Faith, no not in Israel.* And I say unto you that many shall come from the East and West, and sit down with Abraham, and Isaac and Jacob in the Kingdom of Heaven, and the Children of the Kingdom shall be cast out, &c.

Now, the Use that I would make of these, and the like Examples, is, to shew the Insufficiency and Precariousness of this Way of arguing, and that no Man can determine, what Children, nor whose Children, are in the Covenant of Grace, whether the Children of Believers or Unbelievers? the Children of Godly or of ungodly Parents? God has made no Distinction between them in the Gospel, nay he assures us the contrary, that *all* are *Children of Wrath*, and that unless they are born again, they shall never see the Kingdom of God.

'Tis in vain, for Mr. *W.* and others to plead, that they have *Professors*, or *Believers*, as so many *Abrahams* to their *Fathers*, for, *God is able out of the very Stones, to raise up Children to Abraham.* The Sovereign and free Grace of God, is not to be bounded in the *Channel* of natural Generation. *That which is born of the Flesh is Flesh*, John 3. 6. And were it not for the strange Prejudice of Education, few Men would be so rash and thoughtless, as to conclude, that natural Birth, does by *Blood*, give a Right to the Covenant of Grace; this is a Doctrine, that the Gospel is an utter Stranger to, and tends to destroy the Method of

free Grace in our Salvation, instead of promoting it. At this Rate of arguing, the Church of God, now under the Gospel, would be confin'd within the Compass of few professing Families, and entailed upon them. Than which nothing is more ridiculous, as well as repugnant to the whole Tenor of the New Testament. There needs no more be said at present, to shew, that this Method of Reasoning, that Mr. W. and many other Pædobaptists take, is very fallible and inconclusive.

V. The fifth Enquiry is this, *Whether the Covenant made with Abraham, Gen. 17, was, simply and strictly speaking, the Covenant of Grace?* I answer in the Negative, that it was not; but then I affirm, and hope to prove these following Things.

i. That this was a mix'd or composite Covenant, consisting partly of temporal, and partly of spiritual Conditions and Blessings. The best and safest Way to understand the Nature of this Covenant, is, for the Reader to consult the Text, where the Terms of it are set down at Length, *Gen. 17. v. 2 ---- 14.* Now, "if a numerous *Posterity*, and being the *Father of many Nations*, and having *Kings* to come out of his *Loins*, and having the *Land of Canaan* given to him and his *Seed after him* as a free and settled *Inheritance*, and the taking of his *Servants* and *Bondmen*, and *all born in his House or bought with his Money*, to come under the outward *Token of this Covenant*, and to crown all, to have the *Promise of God to be his God and the God of his Seed.*" I say if these several Things, are

are not of *distinct Natures*, if they are not distinct *Ingredients*, to make up this *compound Covenant*, I confess I have lost all *Ideas of Mixtures and Compositions*. And he that can deny that *temporal and eternal Things*, are *distinguishable* in their own *Natures*, must first renounce common Sense, and then I think, he is at Liberty to deny any thing.

2. This Covenant made with *Abraham*, was a peculiar Covenant, in its Structure, and Circumstances, or 'twas peculiarly design'd, as a domeſtick Covenant with *Abraham*. This can't reasonably be deny'd, if it be considered, that 'tis such a Covenant, as God was not pleased to make with any before him, nor with any in his Time, nor yet with any after him. Did God ever transact after this Manner, and in these Particulars, with any before *Abraham's Time*? 'tis plain that he did not. Again did God engage after this Manner, with any in his Time, or that were contemporary with him, as with *Melchizedeck, Lot,* and other godly Personages, that might be mentioned? Why was *Abraham* to be thus honoured? There can be no other Answer, than that 'twas a peculiar Prerogative, that God in his Sovereign Pleasure, was willing to confer upon him. Further did God ever make such a Covenant, with any Person after *Abraham's Time*, in any Age or Nation of the World? Perhaps some may be so weak as to urge, that God made the same Covenant with *Isaac* and *Jacob* and their *Lineage*; but surely this is meer trifling, for the original Covenant made with *Abraham* was the Occasion of *Isaac's being at all*, and therefore he is called the

Son of the Promise, and *Abraham's Covenant* ran thus, *in Isaac shall thy Seed be called*. So that tho' the Stream of this *notable Covenant*, ran thro' the Lineage of *Isaac* and *Jacob*, yet the proper *Fountain-Head* was in *Abraham*. And I conclude, that these Considerations do sufficiently evince, this, to be a *Covenant of Peculiarity*, in Regard to *Abraham*.

3. I am willing and ready to grant Mr. *W.* and the Pædobaptists, all that possibly I can, consistent with the Scriptures of Truth, and a good Conscience; and therefore I freely allow, that the vital Parts of the *Covenant of Grace*, are contained and intended, in this Transaction with *Abraham*. And since I have attempted to shew that 'twas a *mixt Covenant*, consisting partly of *earthly*, and partly of *heavenly* Things, I freely confess, the better and *spiritual Part* of it, to be the proper *eternal Covenant of Grace*. But then this fair Concession, will be of no manner of Use to Mr. *W.* nor to the Business of Infant-Baptism, which he pleads for. Therefore we have somewhat, of great Moment in this Controversy still before us, and that is to determine, who are intended and included in the spiritual and eternal Part of this *Covenant established with Abraham*: Or in other Words, with what *Seed of Abraham* God did engage, in a proper, spiritual, and *everlasting Sense of Salvation*. If this Matter can be cleared up, it will vastly assist People to discern, what sort of Interest all Believers under the *Gospel of the Gentile Extraction*, have in the *Covenant of Abraham*, consider'd as the *Covenant of Grace*,

And

And to answer this End, I shall take the Scripture for my Rule; and shall briefly point out to the Reader, what Seed God had in his Eye, when he made the Covenant with *Abraham*, and promis'd to be his God, and the God of his Seed.

1. The prime Seed then, that God intended in covenanting with *Abraham*, was *Jesus Christ the Mediator*; who for this Reason is said, *not to take upon him the Nature of Angels, but the Seed of Abraham*, Heb. 2. 16. Now if the New Testament be the best Interpreter of the Old, and that we imagine the *Apostle Paul* to understand well, God's Covenant with *Abraham and his Seed*, he refers the Passage directly to *Jesus Christ*. Gal. 3. 16. Now to *Abraham and his Seed* were the Promises made, he saith, *not, and to Seeds, as of many; but as of one, and to thy Seed which is Christ*. And this is the Seed, in which all the Nations upon Earth were to be blessed. v. 8, of the same Chapter, and the Scripture foreseeing, that God would justify the Heathen through Faith, preached before the Gospel unto *Abraham*, saying, *in thee shall all the Nations of the Earth be blessed*. 'Tis from hence evident beyond Contradiction, that Christ was the principal Seed intended here, as the Head and Representative of his Church and People.

2. The Sovereign God, in making that Part of the Covenant, which was properly spiritual, with *Abraham* and his Seed, respected only true Believers, and no others, of all Ages and Nations of the World, afterwards. For this Reason, Believers in Christ, and *Abraham's spiritual Children*,

dren, are always in the Gospel reckoned one and the same Seed, Gal. 3. 29. If ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise. This Doctrine is so confirmed and explained, in this Chapter, that he that runs may read it. v. 7. know ye therefore, that they which are of Faith, the same are the Children of Abraham. v. 9. so then they which be of Faith, are blessed with faithful Abraham. The same Doctrine is also maintain'd Rom. 4. 11. where speaking of Abraham, that he might be the Father of all them that believe, tho' they be not circumciz'd, and v. 13, speaking still of Abraham, for the Promise that he should be the Heir of the World, was not to Abraham, or to his Seed thro' the Law, but thro' the Righteousness of Faith. and v. 16. therefore it is of Faith, that it might be by Grace; to the End that the Promise might be sure to all the Seed, not to that only which is of the Law, but to that also which is of the Faith of Abraham, who is the Father of us all, as it is written I have made thee a Father of many Nations. Now, can any Words put an Argument in a stronger and clearer Light, than that, in which the Apostle has put this Case in hand? viz. that the true spiritual Seed of Abraham, is in the Covenant of Grace, and no others are interested therein, according to the Gospel.

Having thus impartially represented that Part, which was, truely and properly, the Covenant of Grace made with Abraham, wherein 'tis plain, that only his spiritual Seed, was comprehended; I would ask Mr. W. and some other Pædobaptists, with what Shadow of Truth, would they pretend

pretend to thrust their natural Seed, into this Covenant of Grace? Are they sure they be the chosen of God? Are they born again, are they of the Faith of Abraham? If they are not, they have neither Lot nor Portion in this Covenant, by any natural Descent. Multitudes of Abraham's own natural Seed, were not in the Covenant of Grace, as may be demonstrated from Scripture; how then comes the natural Seed of ordinary Gentile Believers to be in this Covenant? If the great Patriarch himself had not this Pre-rogative, to have all his natural Seed secured in the Covenant of Grace, have Gentile Believers obtained a better Grant for their Offspring in this Respect, than Abraham had for his?

Was not *Ismael*, Abraham's Son according to the Flesh, and were not those numerous People the *Ismaelites*, the direct Posterity of Abraham, and were they in the Covenant of Grace? the Gospel declares the contrary, even that *Ismael*, and his *Egyptian Mother and Posterity* were cast out.

Gal. 4. 30. what saith the Scripture? Cast out the Bond-Woman and her Son, for the Son of the Bond-Woman shall not be Heir with the Son of the Free-Woman. Again was not *Esau* Abraham's direct lineal Grandson, and that, by his beloved Son and Heir *Isaac*, the very Son of the Promise, and yet was *Esau* and the numerous *Edomites* and the wild Inhabitants of Mount Seir who came from him, were these in the Covenant of Grace? No Man surely will offer to aver, or prove such a thing. Further, had not Abraham divers Children, by his

his second lawful Wife *Ketura*, Gen. 25. as *Zimran*, *Joksham*, and *Medan* and *Midian*, and *Ishbak* and *Shuah*? These multiplied to that Degree, that they became the *Fathers* and *Original* of the *Arabians* and *Midianites*, and now all these *Tribes* must be owned to be truely, properly, and lineally the *Seed of Abraham* according to the *Flesh*, but the *Question* I put to Mr. *W.* and the *Pædobaptists*, is, whether they were in the *Covenant of Grace*, with faithful *Abraham*?

But, to come nearer still to the Business in Hand; if possible, let the Case of *Jacob's* Posterity be examin'd, and you will find that all the natural *Seed of Israel*, were very far from being in the *Covenant of Grace*.

The Scripture plainly determines the Contrary, and assures us, Rom. 9. 27. that tho' the Number of the Children of Israel be as the Sand of the Sea, a Remnant shall be saved. And v. 6, 7, 8. of the same Chapter, for they are not all Israel which are of Israel. Neither because they are the Seed of Abraham, are they all Children. That is, they which are the Children of the Flesh, these are not the Children of God, but the Children of the Promise are counted for the Seed.

Can any Scripture-Evidence be more positive and convincing, as to this Matter, that the natural *Seed of Abraham* and *Israel*, as such, were not in the *Covenant of Grace*? And will Mr. *W.* and some *Pædobaptists* pretend, they have some superior Privilege, by urging that their Seed must be in it. This is, not only fitting in the *Chair of Abraham*, the great *Heir of the World*, and the

Father

Father of the Faithful, but also, advancing their natural Offspring infinitely above his, and all this is done, in direct Opposition to all Scripture-Evidence. By this Time the Reader may easily discern with what little Colour of Truth Mr. W: could assure the World, that Infants always were in the Covenant of Grace.

VI. The last Enquiry proposed under this Head is, Whether Circumcision under the Old Testament, and Baptism under the New, are in Scripture said to be the Seals of the Covenant of Grace, to all those to whom they were applied? Now in Answer to this Query, it may safely be answered, that Circumcision was not a Seal of the Covenant of Grace, in the strict Propriety of the Phrase, or the Idea contained in it. For, Circumcision was only a Sign, Token, or Mark of that mix'd, domestick or peculiar Covenant, that God made with Abraham, Gen. 17. and which we have spoken of already. But in Order to state this Point in that fair Light that it requires, 'tis necessary to distinguish between, Seal, and Sign. Because they are really distinguishable in themselves. For, every Seal is a Sign, but every Sign is not a Seal. And 'tis evident, a Seal carries more Certainty, Strength, and Authority along with it, than a bare Sign, does. Therefore it has commonly been made Use of to ratify Deeds and Grants, or to give Sanction to the Decrees of Princes. As for Instances, the Reader may peruse the following Passages, and see what Acceptation the original Word has in the Scripture. I have set down the Hebrew Term,

Hebrew

and how it is usually rendered, in *Greek*, *Latin* and *English*; סְתִים HHatham, [to seal] *Esth.* 3. 12. Chap. 8. 10. [sealed] with the King's Ring. From thence comes סְתִים H^otham, σακτύλιος, σφραγίς, ἀμφεσγίουρα, sigillum, annulus, Seal, Signet. Gen. 38. 18, 25. thy [Signet.] Exod. 28. 11, 21, 36. like the engraving of a [Signet.] Chap. 39. 6, 14, 30. 1 Kings 21. 8. and sealed them with his [Seal.] Cant. 8. 6. set me as a [Seal] upon thine Heart, as a [Seal] upon thine Arm. Job 41. 15. shut up together as with a close [Seal.] Jer. 22. 24. tho' Coniah were the [Signet] upon my Right Hand. Hagg. 2. 23. I will make thee Zerubbabel, as a [Signet.] So that this Word, as far as I can find, upon strict Search, is never applied to Circumcision, to call it the *Seal* of the *Covenant*; and 'tis somewhat strange, that People in our Day, should accustom themselves, to call it so, in the familiar Manner they do. Indeed the *Greek* Word σφραγίδα, in the New Testament Rom. 4. 11. is applied to *Abraham*, the *Seal of the Righteousness of Faith*.

But then, 'tis applied to him, in a peculiar *paternal Capacity*, and in a Sense, that it cannot be applied to any other: for unto whom could it be said, that Circumcision was a *Seal*, to confirm him, to be the *Father of all them that believe*, the *Father of Circumcision*, and the *Heir of the World*, as it is said in the 11, 12, 13, Verses, but unto *Abraham* only? 'Tis beyond Contradiction, that the *Seal of the Righteousness of Faith* mention'd here, was applicable to *Abraham* alone, as a *paternal federal Head*, in which Sense, it could

not be called a *Seal*, to any other Person whatsoever. Therefore, the Word made use of in Regard to Circumcision, Gen. 17. 11, where 'tis called the *Token of the Covenant*, is another Word, *τίξ* (ôth) and is rendered by the Sept. *σημεῖον*, *signum*, and in our English Bible, by a *Sign*, *Mark*, *Token*, *Ensign*. And indeed Circumcision was, properly speaking, the very *Sign* or *Mark* of the domestick, peculiar Covenant that God made with *Abraham*, for it left the *Mark* in the Flesh; but it is not called in Scripture-Language, nor can it be called consistent with Truth, the *Seal* of the Covenant of Grace. So that modern Writers have grossly abused this Term; the original Intention of Circumcision, was so far from being a *Seal* of the Covenant of Grace, that it is never so much as called so, throughout the Old Testament. And 'tis as certain, it was administred to many thousands, who never were in the Covenant of Grace. And this may suffice to shew the Vanity of this customary Phrase, that some Pædobaptists are so fond of.

As to *Baptism* under the New Testament, there is no *Passage*, where it is so called; but Mr. W. makes no Scruple to stile it, the *initiating Seal of the Covenant of Grace*, P. 13. 24. and elsewhere. And 'tis common for divers Pædobaptists to term it thus, as if they had Scripture-Warrant for what they said. This gives Ground, or at least Occasion, for some weak People to imagine, that the Application of Water to Infants, in the Ceremony of their Baptism, leaves

behind it, some unaccountable indelible Character, especially if the Ceremony be perform'd, by a Minister, under Episcopal Ordination. Of this Number the late Mr. *Dodwell* and Mr. *Rus-sen* seem'd to have been. However Mr. *W.* freely and frequently calls it, a *Seal* of the Covenant of Grace. Whereas the Gospel is a Stranger, not only to the *Phrase*, but to the *Idea* annexed to it. For Baptism will secure or seal none to eternal Life; such only shall be saved who thro' Grace, are interested in the *Blood of the everlasting Covenant*, *Heb.* 13. 20. Therefore let not Parents flatter themselves, and their Children in this Point; nor suffer themselves to be deceived, by the empty Appellations, and groundless Notions, that their Teachers may have instilled into them; for according to the Gospel, the Holy Ghost is the only one, and his Grace the only Qualification, that can be said to *seal* the Covenant of Grace, to those who are saved. Eph. 1. 13. *In whom also, after that ye believed ye were sealed with the holy Spirit of Promise.* Chap. 4. 30. *And grieve not the holy Spirit of God, whereby ye are sealed to the Day of Redemption.* 2 Cor. 1. 22. *Who hath also sealed us, and givea us the Earnest of the Spirit in our Hearts.* Simon Magus had a clearer Right to Baptism, in *Foro Ecclesiæ*, in the Account of the Church, than any Infants can pretend to. For he was admitted upon Profession of Faith, and yet his Baptism was far from being a *Seal* of the Covenant of Grace to him, for the Man was still in the *Gall of Bitterness, and Bond of Iniquity*, *Acts* 8 13 ---- 23. And

And there are too many deplorable Instances, among all Denominations, of those who have been baptized, whether in *Infancy* or when *adult*, who testify by their Works, that they are utter Strangers, to the Grace of the Covenant of *faithful Abraham*. I shall only add, that I am well aware that divers of the *Fathers* stiled Baptism, the *Seal*, but does the Scripture call it so? Some of the *Fathers* made it necessary to Salvation, but does it therefore follow, that it is so? the *Romish Church* is indeed of that Opinion, but very few *Protestants* who have better studied the Scriptures, will offer to maintain such a Doctrine.

But to close this Head, a *Seal* was only one of the familiar but *arbitrary* Names, which the *Antients* gave to *Baptism*. And whosoever will consult *Gregory Nazianzen's* fortieth *Oration* will find a Catalogue of such Names, together with the *Reasons* they thought proper to assign for them, in *those Days*. And the *particular Reason* he gives, why *Baptism* is called *Seal*, is, in his own Words, delivered thus. * *A Seal, as keeping and denoting Dominion.*

What *Significancy* there is in these Expressions, I must leave for the Reader to judge. But shall observe that modern Writers have not been a Whit the happier, in explaining and defending this Point. And here I have a fair Opportunity

* σφραγίδα δὲ αὐτήν εἰ τῆς διαπολεμίας σημεῖον
G. Naz. Orat. 40.

of inserting a Collection of the Sentiments of divers considerable Men about this Term, from that learned and excellent Author in this Dispute, Mr. John Tombes, † his Words are these,

" Mr. Baxter's plain Scripture, &c. p. 223. will have Baptism seal only the conditional Promise.

" Mr. Philips Vind. p. 37 expresseth the sealing by Offering. Mr. Davenport's Confession of Faith,

" p. 39 maketh the Benefits of the Covenant not to be offerred in the Sacraments, but to be exhibited only to true Believers. Mr. Cotton's Ground of Bapt. p. 70. Covenant of Grace doth not give them saving Grace at all, but only offereth it, and seals what it offereth. Dr. Homes, that the Administration of the Covenant of Grace, belongs to Believers Children, tho' not the Efficacy.

" Dr. Twisse, that Infants are in the Covenant of Grace in the Judgement of Charity, and that Baptism seals Regeneration, &c. not conferred, but to be conferred. Dr. Thomas Goodwin; that they are to be judged in the Covenant of Grace by Parcels, tho' not in the Lump, &c.

Here we have, quot Homines, tot Sententiae. As many Men, as many Minds. And I should think, it might serve as a Caution to us, not to pin ourselves down to the Occult Phrases of the Antients, especially when we can fix no certain Ideas to 'em. And I freely acknowledge, that I am at a Loss to comprehend the true Reason, why the two Rites of New Testament, (Baptism and the Lord's Supper) are so commonly called

† Tombes's 3d Part Review, p. 226.

by the *Pædobaptists*, the *Seals* of the Covenant of Grace. 'Tis still more strange that *Infant-Baptism* should be stiled so, since it is not so much as once mentioned in *all the Gospel!* And besides, don't we daily observe, that it is, and has been applied to *Multitudes* of Infants, who as they grow up to be *Men* and *Women*, do sufficiently convince the World, that they never *tasted* of the *Grace of God?* What then, is become of this *Seal*, so much talked of, in Regard to these People? 'Tis a Demonstration to me, 'twas only a *Seal*, applied to a *Blank*. Indeed, the Solemnity of the Phrase, (*Seal of the Covenant of Grace*) may strike an *Awe*, on the Mind of the tender *Parent*, and serve as a *popular Engine* to perpetuate the Practice, but upon a *fair Examination*, the *Pretence itself*, is but *mere Vanity*.

As to what Mr. W. urges, in the Close of this Paragraph about the Covenant of Grace, and *Infants being cast out of it*, the *Proof* of which, he says, lies upon the Opposers of *Infant-Baptism*: I answer, 'tis no hard Task, for the Baptists to clear their Hands of this Objection; for 1. I have fully proved already, that Infants as such, or as the Infants of Believers, never were in the Covenant of Grace; and if they never were in it, surely 'tis very improper, and weak beyond what is common, to talk of their *being cast out of it*. Let it be proved fairly, that they were first in it, 'twill be time enough to discourse of their Exclusion or Ejection afterwards. 2. Infants under eight Days old, were not in *Abraham's Domestick Covenant*

of Circumcision. They had no Right to that Ordinance, at seven Days old. That Circumcision is called a *Covenant* in express Terms is evident, *Acts 7. 8.* speaking of *Abraham* and God's transacting with him, 'tis said, *he gave him the Covenant of Circumcision.* If Mr. *W.* would know when Infants were cast out of this Covenant, the Answer is ready and easy, 'twas when Circumcision ceased to be an Ordinance of God, and that was at the *Death of Christ.* If Mr. *W.* can prove that Infants were put into any other Covenant, since that Time, let him produce the Place in the New Testament, where 'tis expressly ordain'd, or revealed. Let us know the *Date*, the *Nature* and *Terms* of this *Infantile Covenant*, or else 'tis high Time for him, and other Pædobaptists, to have done, with this frivolous, and thread-bare *Plea*, viz, that it lies on the Baptists to prove when the Children were cast out of Covenant; especially, since it has been sufficiently shewn, from the holy Scripture, that Infants, as such, i. e. as Infants of Believers, never were in the Covenant of Grace.

But because there are common Objections, that Mr. *W.* and some others seem to lay great Stress upon, and which are usually connected with the Business of the Covenant, and the Subject I am now treating on, I chose to state them and answer them in this Place.

I; He asks, p. 16. *Can we suppose, that God's Goodness to Believers and their Seed, is any Way diminished by the Gospel? Does this Dispensation abridge them of any Privileges, to which they*

they were before entitled? And more of this p. 24. Can we suppose that God, who has so greatly enlarged his Favours to Mankind, under the Gospel, as to admit all Nations into Covenant with himself, upon their embracing the Gospel, would limit the Application of the Seal of the Covenant to the Adult only? This is artfully enough contrived: and I take it to be one of the most popular Suggestions, to quiet the Minds of many honest Pædobaptist-Parents, in Regard to Infant-Baptism. But when 'tis taken to Pieces, and impartially weig'd, 'twill appear upon fair Examination, that there is nothing in it. For

i. If Christ intended to advance the Honour of the New Testament Worship, in Purity and Spirituality, by establishing Ordinances, that only suit those who have Reason and Understanding, to consider and know what they do: Is this any Diminution of the Privileges of Gospel-Worshippers? 'Tis the Glory of the present Dispensation, to have done with the Infant-State of the Church: This is the very Argument of the Apostle, Gal. 3. 24 ---- 27. *Wherfore the Law was our Schoolmaster to bring us to Christ, that we might be justified by Faith; but after that Faith is come, we ware no longer under a Schoolmaster.*

The same Reasoning is continued, in the Beginning of the next Chapter. *The Heir as long as he is a Child, differeth nothing from a Servant tho' he be Lord of all, but is under Tutors and Governors, until the Time appointed of the Father. Even so we, when we were Children, were in Bondage under the Elements of this World.* So that

if the *Abrahamic Covenant*, and the *Mosaic Institution* brought Children to *Circumcision* and the *Passover*, as I readily agree, they were Partakers of both; it does by no Means follow from thence, that Christ will admit Children, now to Baptism and the Lord's Supper. Has he not the sole Authority, to settle the Laws of his House, as he thinks fit? And if he has not thought proper, to order Baptism for Children in their Infant-State, will Men offer boldly to supply the *imaginary Defect* in the Law-giver, on Purpose, to make the Christian Dispensation look like the *Jewiſh*? Who required this Service at their Hands?

2. The Gospel accounts it a Priviledge, to the Children of the *Jews*, and believing Gentiles and their Children, that there was an End put to the Practice of Circumcision. 'Twas a Degree of Christian Liberty to be deliver'd from it. *Gal. 5. 1, 2.* *Stand fast therefore in the Liberty, wherewith Christ has made us free, and be not entangled again with the Yoke of Bondage.*

— *If ye be circumcis'd, Christ shall profit you nothing.* And the Apostles called Circumcision, and the Train of Ceremonies that attended it, *a Yoke that neither they nor their Forefathers, were ever able to bear:* And were glad, that they could tell the Churches of the Gospel, that they had now got rid of it, by the Liberty, wherein Christ had placed them. *Acts 15. 1, 2, 5, 10.* Now 'tis apparently unjust, and absurd to argue, from the Abrogation of Circumcision, to the Institution of Infant-Baptism. If the one was abolished,

abolished, does it follow that the other must be appointed? Where is the Reason of this Consequence? Nay the profound Silence wherein Infant-Baptism, is past by, in the Gospel, sufficiently indicates, that it was never design'd to succeed Circumcision.

3. As to the Qualifications, pre-requisite to Baptism according to the Gospel, tho' they exclude Infants, from any Share in that Ordinance, yet do they by no Means affect their Salvation.

Indeed, if Circumcision had been an infallible Seal, to secure the Salvation of all the Infants, to whom it was applied, 'twould be no Wonder to hear Parents Crying out, for something to succeed it, of equal Virtue and Authority. But we know, that Circumcision was only a temporary Institution, to answer some particular Ends, in the *Families of Abraham* and the *Israelites*. And when those Ends were answer'd, that Ordinance ceased, without any Ways affecting the State, or Salvation of Infants in the least. They are as safe without it as with it. The Case is the same as to Baptism at present, it can neither put them in, nor out of a State, of Salvation. And what makes it altogether insignificant to them, is this, that there is no Direction from God in this Matter. Therefore there is no need of straining and wresting the Gospel, to bring Infants to Baptism; nor of hurrying, as a great many weak and zealous People do, to have it administer'd to them, lest they should die before-hand. If they had a clearer Apprehension of the Way of Salvation, in the Gospel, they

they might soon be deliver'd from this slavish Fear.

4. If instead of Infants from *Abraham's Lineage* thro' *Isaac*, God has taken in, all the Families of the *Earth* under *Gospel*, upon *Faith* and *Repentance*. This certainly makes abundant Amends for the Loss that is complain'd of, by Mr. *W.* and others. Undoubtedly, all the Nations of the Earth are more numerous, than *Abraham's Posterity* can be supposed to be. God has given his *Son for Salvation to the Ends of the Earth*, and ordered the *Gospel to be preached to every Creature, and as many as believe and are baptized shall be saved*. He has also promised to pour down of his *Spirit upon all Flesh, the Promise is unto all that are afar off, even as many as the Lord our God shall call*. And is not all this to be looked upon, as a full Compensation, for abolishing the carnal Ordinance of Circumcision, which was limited to the *Jews*, and few Proselytes, with Slaves and Bondmen in their Families? Surely any one may readily judge, which is the more eligible of the two Dispensations. And the unprejudic'd Reader may plainly discern, from these Considerations, what little Force there is in Mr. *W*'s *Objection*, when he asks, *can we suppose that God's Goodness to Believers and their Seed is any Way diminished by the Gospel?* Who says it is? the *Baptists* always affirm, the Grace of God is enlarged, since the *Middle Wall of Partition*, between *Jews and Gentiles*, is broken down; and the Children of the *Gentiles*, if these Children fear God and believe in *Christ*, and not otherwise,

otherwise, have the same sure Title to his Favour, as the Children of the most eminent Jews under the Old Testament, once had. For, this is the declared Method of Salvation, *to as many as receive him, to them he gives Power to become the Sons of God, even to them that believe on his Name.* Which are born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God. John 1. 12, 13. Our Lord, in this and other Places, absolutely cuts off, all Pretensions by Blood, to the Privileges of the Gospel, and the Favour of God.

II. Another Objection is this, Mr. W. says, p. 32. *that the Baptists put the Children of Christians upon a Level with the Children of Jews, Turks and Infidels, i. e. leave them to the uncovenanted Mercies of God.* I answer,

1. I desire to know, what difference there is by Nature, between the Children of professing Christians, and the Children of others. Are they any Way better than their Neighbours? The Gospel knows of no Covenant made with the Children of believing Gentiles, any otherwise, than with the Children of their Neighbours.

2. Therefore, 'tis to no Purpose for Mr. W. and others to pretend, to a groundless Priviledge that can't be maintain'd by any sound Doctrine; and 'tis an easy Matter to talk of a *baptismal Covenant of Infants*: But the Scripture is wholly silent about this Business. Tho' our Author speaks of it, in as familiar a Manner, as if he had read it in the Gospel, p. 64. where he advises Parents, early to acquaint their Children, with the

Nature

Nature of the Baptismal Covenant: and a little lower, he tells us, *that Mr. Philip Henry drew up a short Form of the baptismal Covenant.* But, I desire Mr. W. to inform the World, who made this infantile *baptismal* Covenant. For 'tis evident from the Gospel, that God did not make it. And I am sure, the Parent has no Authority to make it, nor to stand Proxy for his Child in any baptismal Engagement. Again, the Minister has no Power, to make such a Covenant for his own Infants, much less for those of others; and lastly the Child himself, is utterly ignorant and incapable of making any such Covenant, so that the Result of the Matter is this, here is an amusive Scheme, of a *baptismal* Covenant; projected, that has no Manner of Footing in the *New Testament*.

3. When Mr. W. charges the *Baptists* with leaving their Infants, to the uncovenanted Mercies of God; I desire to know, whether they are not left in gracious, wise, and all-sufficient Hands? or does he think that sprinkling a little Water upon them, will mend their State?

4. Mr. W. confesses himself, that 'tis at their Baptism, Children are enter'd into this Covenant, be it what it will; and that no less than three times in the Compass of few Lines p. 32. 33. where he is endeavouring to excuse their Ignorance of the Covenant, which they are enter'd into by Baptism. If they are enter'd into it, at that Time, they must have been out of it, before their Baptism, for they can't be said in any propriety of Speech, or consistent with Sense, to be entred

entred into it, if they were *in it* before. And if Infants are not in this Covenant before their Baptism, must not Mr. W. own, that his *Infants*, (during that Space) are left to the uncovenanted *Mercies of God*, as well as those of the Baptists?

And according to this Way of arguing, the Almighty God left all the *Jewish Infants*, that died under *Eight Days old*, before they were circumcised, to his *uncovenanted Mercies*. It might be proper for Mr. W. to elucidate this Point a little, and to give a better Solution of this Difficulty, before he delivers his Opinion, so peremptorily concerning the *Baptists*, that they put their *Children* upon a Level, with *Jews*, *Turks* and *Infidels*; i. e. leave them to the uncovenanted *Mercies of God*.

Perhaps, after all that has been said, Mr. W. will tell us he only intended, that Infants were always under the outward *Administration* of the Covenant of Grace, *i. e.* admitted to *Circumcision* and the *Passover*. I have already granted, they were undoubtedly admitted to both. But then, has our *Lord* any where directed they should be received to *Baptism*, and the *Supper*, in *breaking of Bread*? Why will Men make *Parallels* where Christ has made *none*? If the *Administration* of *Gospel-Ordinances* must be made every Way adequate to that of the *Law*, Christ is no longer allowed his Authority, nor is he permitted to be *Master* in his own *House*. If Men are so fond of flying back to the *Mosaic Model*, what signify the Regulations that Christ has made under the *New Testament*?

Besides,

Besides, being under the *outward* Administration of the Covenant, is, I hope, a quite distinct Thing, from being *in it*. Is there no Difference betwixt being in a *Court* or *Yard* belonging to a *House*, and being in the *Inside* of the House itself. Was there no Difference betwixt being the *outside* of the *Ark*, and being secured the *inside* of it in the Days of *Noah*?

And upon the whole, where is this *outward Covenant*, or *outward Administration* of it, peculiarly assign'd for the Children of *Professors*, any more than for those of the *Prophane*? The Gospel knows nothing at all of such a Thing. This is the *Point in Debate*. Let Mr. *W.* or some *Pædobaptists* give a solid Proof of it. Otherwise the *Baptists* think 'tis full Time for them to have done with *groundless Declamations* about a mere *imaginary Interest*, their Children have in this Covenant.

Thus, I have chosen, to lay open Mr. *W*'s Argument from the Covenant, and to examine every Thing I thought *material* in it, and to answer the most *popular* Objections, that are fram'd from that *Topick*, that the Reader may see Things in their Order, and in one View in this Place.

CHAP. IV.

Mr. W. repeats his Argument from Acts 2. 38, 39, to no Purpose. The Baptism of the Israelites, in their Passage thro' the Red Sea, consider'd. Christ's receiving Children into his Arms, and blessing them, Mark 10, and Matt. 19. no Ground for baptizing Infants. The cutting off the Jews, and ingrafting the Gentiles on the Stock of Abraham, explained, and vindicated from the false Glosses of divers Pædo-baptists. A transient View of Women's Right to the Lord's-Supper, of the Observance of the first Day of the Week, and the pretended Claim of Infants to Baptism.

II. **I**n Now proceed, to Mr. W's second Scripture-Consequence, to prove Infant-Baptism, p. 16. which is thus, *the Assurance we have that the Promise belongs to Children, this St. Peter declares, Acts 2. 38, 39.* I answer, this Text, it seems, is pressed to very hard Service, and is of double Usefulness in this Argument, i. e. it serves at one Time for a plain Command to baptize Infants, but another Time, only for a Consequence, viz. that *Infant-Baptism may be inferr'd from this Place.* Accordingly we have a Repetition of the same Arguments, drawn from this Text, as thus, *If any one asks, who they were that he commanded to be baptized, the answer is plain, every one who had Interest in the Promise, now these*

these were Parents and Children. I think I have fully and clearly spoken to this Text, and to the Consequences from it, already, when 'twas urged a Command to baptize, and since there is nothing new of any Moment, added to it, I have no Business to stay much longer here. And shall only observe, that it will be found as great a Difficulty, to prove, that the Word *τέκνοις* in this Passage, signifies Infants, and not Posterity, as it will be found to shew, that the *Armies of Israel* who fought under *Joshua*, against the *Canaanites*, were Infants, because they were so often called the *Children of Israel*. And I have shewn that Dr. *Hammond* seem'd to be much of the same Opinion. But Mr. *W.* is so ready to catch at every Twig, that wherever he finds the Word *Children*, he thinks their *Baptism* must be nigh at Hand, *how far soever* this may be, from the Design of the holy Penman.

III. I pass on, to Mr. *W.*'s third Scripture-Consequence, which is this, viz. *The Account we have of the Infants of Jews, being baptized under the Law, and the Infants of Christians being in all Respects, as capable of Baptism, under the Gospel,* I may refer to the Testimonies already produced in Proof of this. I answer if Mr. *W.* has no better Proof, than what he has produced hitherto, 'twill never satisfy the *Baptists*, nor many wise and considerate Men, among the *Pædobaptists*. He has certainly here forgot himself, for he was to have brought us Scripture-Consequence, but he puts us off, with the ridiculous oral Traditions of some doting Rabbies, and does

does he think to pass this Cheat upon us ? But he comes in the next Paragraph to make us amends, for he acquaints the Reader, thus, *since the Opposers of Infant-Baptism, shew little Regard to human Testimony, I shall refer them to that Scripture Account, 1 Cor. 10. 1, 2. where the Apostle tells us, that all the Fathers of the Jewish Nation, who were under the Cloud, and passed thro' the Sea, were baptized unto Moses in the Cloud and in the Sea.* Mr. W. makes some curious Remarks and Deductions in reasoning upon this Head. As, *that all who came out of Egypt, Men, Women and Children, were they that were under the Cloud, and passed thro' the Sea, and were baptized unto Moses in the Cloud and in the Sea.* To which I answer, that tho' there is nothing at all conclusive in this Instance, far from it ; nor is there any thing of Moment in this *allusive Way* of arguing, yet I would remark his unfair Method, of deducing and reasoning from this Scripture. He lays the whole Stress upon the *Apostle's* making the *Infants, to be the Fathers spoken of here;* whereas there is no Ground to believe, that St. Paul had any Infants in his Intention. For he applies his Idea, if we may judge from his Words, to *Fathers and Heads of Families* passing thro' the *Sea* : And there is no Notice taken of Infants in the least. And the following Context makes it necessary, to understand the *Apostle* as speaking of *Fathers, Heads of Families, and adult Persons.* For there are Actions ascribed to them, which are utterly inconsistent with *Infancy*, and denote them to be *adult Persons* when

they came out of Egypt. As particularly their lusting, and murmuring in a sinful Manner, against God and his Providence. Compare the Passage with Exodus 16. 1, 2, 3. —— and all the Congregation of the Children of Israel came unto the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth Day of the second Month, after their departing out of the Land of Egypt. And the whole Congregation of the Children of Israel murmured, against Moses and Aaron in the Wilderness.

And the Children of Israel said unto them, would to God, that we had died by the Hand of the Lord in the Land of Egypt, when we sat by the Flesh-Pots, and when we did eat Bread to the full : And in the 17 Chapter, v. 3. the People murmured against Moses, and said, wherefore is this that thou hast brought us up out of Egypt, to kill us and our Children, &c. Mr. W. would have us believe, that these were the Infants, who but few Weeks before, were in their Parents Arms in the Red Sea : Whereas the Text says, they had long before set down by the Flesh-Pots in Egypt, and even that they had Children of their own.

However our Author is very positive, p. 19. that he has found out Infant-Baptism in this Place : For he says, we have here an undeniable Instance of Infants being baptiz'd, and not only so, but 'twas performed by sprinkling, and could be done no other Way. P. 20. They were baptiz'd by sprinkling, this was the only Baptism they could have,, they were not plung'd into the Cloud or the Sea, but sprinkled by the Gentile dropping of the Cloud

Cloud upon them, and sprinkling of the Waves as they passed along.

Mr. W. talks of this memorable Transaction, with as much Assurance, and in as familiar a Stile, as if he had been an Eye-Witness to it. And yet that the Sea on either Side, sprinkled any Water upon them, or that the Cloud dropped any Wet upon them, these are Things that he knows nothing of. Nay the History seems to be against him in this Point: For, 1. the Scripture says as to their *Passage thro' the Sea*, that they *walked upon dry Land*, not the least Mention being made of *Slime, Mudd, or Puddles*. Exod. 14.29. but the Children of Israel walked upon dry Land in the Midst of the Sea. 2. As to the Sides of the divided Waters, on the Right and Left Hand, 'tis said in the same Verse already cited, and the Waters were a Wall unto them on their Right Hand and on their Left. And no Manner of Mention made of Waves in pouring, dashing or sprinkling upon them. 3. As to the Cloud, the History is very particular and express about it, the one Side of it was very dark, and the other Side was very light, as a bright Pillar of Fire: And it was the bright, clear Side, that was towards the Israelites. Exod. 14. 19, 20. And the Angel of God, which went before the Camp of Israel, removed and went behind them, and the Pillar of the Cloud went, from before their Face, and stood behind them. And it came between the Camp of the Egyptians and the Camp of Israel; and it was a Cloud and Darkness to them (to the Egyptians) but it gave Light by Night to these (the Israelites)

so that here is not the *least* Intimation of any *Droppings* of the Cloud, upon the *Israelites*, nor any rational Ground to believe, that it did *wet* them. For as the Text says, it was the *bright and light Side*, that was towards the *Israelites* to lead them comfortably thro' the Sea. And besides what has been said already, this *Allusion* of the *Apostle*, does not necessarily imply, nor with any certainty denote, that the *Israelites* were *wet*, so much, as either in Regard to their *Feet*, or even as to their *outward Garments*. For the Strength of the *Allusion* and of the *Apostle's Reasoning*, lies in *this*, viz. that as the *Israelites* were formerly sufficiently encompassed with *Water*, having the *Sea* as *Walls* on each *Side* of them, and a *Cloud* of *Water* and *Fire* above them, they might be *figuratively* said to be *baptized unto Moses*. And 'tis in *Resemblance* of this, that People now under the *Gospel* are *plunged* into *Water*, and covered all over with *Water*, in *being baptized unto Jesus Christ*. And before all impartial and equitable Judges, this will appear to be the *genuine*, and *easy* Meaning of the Passage. It makes evidently for the *Baptists*, in shewing that Persons must be *plunged* or *overwhelm'd* in a sufficient *Depth* of *Water*, when they submit to this *Ordinance*. So that Mr. *W.* has lost the most *famous* Instance, he thought to have retained, in Favour of the *Cause* of *sprinkling Infants*.

IV. I come to his fourth Scripture-Consequence, to prove Infant-Baptism, p. 20. which is thus, viz. *We are told that Christ during his Incarnation,*

carnation, welcomed Children to his Arms, blessed them, and declared them Subjects of his Kingdom; which, I think, is a sufficient Indication of his Mind, that they should be received into his Church by Baptism. I answer, the Text that he cites and refers to, is *Mark 10. 13 ---- 16.* for of such is the Kingdom of God.

1. It seems very clear from this Place, that 'tis the Kingdom of Glory, that is intended; for the Context runs thus v. 14, 15. *suffer the little Children to come unto me, and forbid them not, for of such is the Kingdom of God Verily I say unto you, whosoever shall not receive the Kingdom of God, as a little Child, he shall not enter therein.*

The Baptists don't dispute the Salvation of Infants: *Secret Things belong unto the Lord our God, but those Things which are revealed, belong unto us and to our Children for ever,* Deut. 29. 29.

2. If I should grant, that our Lord in speaking of these Children, *Mat. 19. 14.* should mean, the Kingdom of Grace; for the Text says, *of such is the Kingdom of Heaven,* this would be of no Service to the Pædobaptists, for it would give Infants a full Title to Church-Communion, and the Lord's-Supper. For, will any People take Children into the Kingdom of Grace, and not give the poor Babes the Food of the Kingdom. This would look unreasonable and very hard. Therefore, when Mr. W. so zealously pleads, p. 21. 22. *shall we reject them, whom Christ bids welcome? Or look upon them as unfit Members of the Church of Christ, whom he actually declares such?* The Baptists may very justly answer in this Case,

why do you dislike the Company of Infants at the Lord's Table? If they are fit for the Life of Angels above, surely they are fit, for the purest Ordinances and Societies here below; and so you may, if you please, practice accordingly.

3. the very Circumstance of the Disciples opposing the bringing, of these Children to Christ, is an Argument that they knew Nothing of Infant-Baptism, or else they would not hinder the bringing of them. And tho' our Lord had a fair Opportunity to mention their Right to Baptism, if any such Thing had been in Practice, yet he says not one Word of the Matter, therefore 'tis to no Manner of Purpose, for any to pretend, to build *Infant-Baptism* on this Text.

V. I come to Mr. W's Fifth Scripture-Consequence, to prove the baptizing of Infants, and 'tis as follows p. 23. *The baptizing of Infants appears to me a necessary Consequence, from the cutting off the Jews from, and admitting the Gentiles into Covenant with God, and to a Participation of the Privileges of the Gospel.* To which I answer, that the Jews were cut off, for their Unbelief, and Rejection of the Messiah, is readily allowed; but that the Gentiles were admitted, into the Abrahamic or Mosaic Covenant, in the Sense and Latitude, that the Jewish Nation was, I absolutely deny. Mr. W. should have distinguished, between those Privileges of the Jews, which the Gentiles were let into, and those which they were not let into. Instead of this, he runs on, repeating, if the Root be holy so are the Branches p. 23. 24. As if every professing Master in a Gentile

Gentile Family, was to be understood by this Root, and the carnal Seed of such to be understood by these holy Branches.

This is a great Mistake, that many Pædobaptists are brought up in, they are taught to think, that if a Master of a Family be a Believer, or a Professor, that therefore he presently stands in the Capacity of Abraham to his Children: That he is an Abraham, a holy Root from which holy Branches do naturally spring. This Mistake leads them on, to look upon themselves as better and greater, than they really are; and this prompts them to plead for some Priviledges to their Children, as if they had been all sanctified from the Womb: they imagine that, because Abraham had some special Marks of Favour, granted to his Posterity, there ought to be some distinguishing Prerogatives belonging to their Children. 'Tis upon this Foot that they are so zealous to have Baptism come in the Room of Circumcision. For they think, that because Circumcision was to be administred to the Children of Abraham, at eight Days old, there should be somewhat done to their Children, much about the same Age. And 'tis evident that upon this Plan Mr. W. goes, when he endeavours, to accommodate those Words, Rom. 11, 16. to believing Parents, if the Root be holy, so are the Branches. Whereas, by Root in this Place, is undoubtedly intended Abraham, and by Branches are meant the Posterity of Abraham. And can any thing be more vain and assuming, than for every ordinary Professor to think himself invested with the Dignity of Abraham,

ham, and to imagine, that the Scripture gives us Leave, to call such a Professor, a *holy Root*, and his *natural Seed, holy Branches?*

Whereas we are said to be born, like wild *Asses Colts*, Job. 11. 12. and are all equally concluded under *Sin*, and are openly declared to be by Nature *Children of Wrath*, even like others, Eph. 2. 3.

Therefore, I would endeavour, farther to clear up this Matter, in the following Observations.

1. Believing Gentile Parents themselves, are but *Branches* upon this *Root*; so that they are not, cannot be the *Root itself*. The Apostle is express as to this, Rom. 11. 17, 18. *And if some of the Branches be broken off, and thou being a wild Olive Tree wert grafted in among them, and with them partakest of the Root and Fatness of the Olive-Tree, boast not again the Branches, but if thou boast, thou bearest not the Root, but the Root thee.*

2. The believing Children, of sinful Gentile Parents, are as good *Branches*, as any others, upon this *Root*, and are equally interested in it, and grafted upon it. v. 20. *thou standest by Faith.*

3. As to the unregenerate, unbelieving Offspring of Gentile Parents, they have no *Communication* with this *Root*, nor any *Claim* to it. They are not the *natural Branches* of it, neither are they *ingrafted Branches into it*; for the *Gospel* requires true *Faith* in order to become of the *Stock of Abraham*: So that Mr. W's arguing after this Manner, is of no Force at all, to favour the Cause of *Infant-Baptism*, both *Root* and *Branch* being ill grounded, and will bear no Weight at all.

But

But, he hopes to have some Relief, from 1 Cor. 7. 14. Where he tells us, *that the Children of one believing Parent are holy, which Holiness he thinks not only qualifies them for, but entitles them to Baptism.* I answer, the Text is read thus, *for the unbelieving Husband is sanctified by the Wife, and the unbelieving Wife is sanctified by the Husband, else were your Children unclean, but now they are holy.* In order to take in the Apostle's Meaning in this Place, we must advert to the Scope and Aim of the Context. The greatest Part of the Chapter is taken up, in treating about Marriage, or some Circumstances belonging to the conjugal State: In the 12 and 13 Verses, the Apostle exhorts and determines, that if any were married in a State of *Hethenism*, and that the Husband was converted afterwards to *Christianity*, he was by *no Means* to put away his Wife, if she remain'd an *Infidél*; provided she was willing to live with him: On the other Hand, if the Wife was converted to *Christianity*, and the Husband remain'd an *Infidel*, she was by *no Means* to leave him, if he was pleased to dwell with her. So that the Gospel does not seperate Husband and Wife, merely because the one is a *Believer* and the other an *Unbeliever*. But they are *sanctified* by one another, and to one another, in the honourable State of Marriage, an *Ordinance* appointed by God himself. Otherwise says the *Apostle*, *if it was absolutely unlawful, for a Believer to cohabit with an Unbeliever, what Confusion would ensue, how many Marriages must be dissolved! And the Children reckon'd no better than Bastards,*

Bastards, an unclean Breed, i. e. begot and born in Uncleanness! But upon the Parents keeping together, in Conjugal Affection and Union, notwithstanding any Difference in Religion, their Children will be look'd upon as *holy* in a *civil Sense*, as being the *Issue* of a lawful Bed, according to an *Ordinance* of God. And tho' this *Text* has been often warp'd and wrested since the *Reformation*, to mean a *Jewish Holiness*, yet according to the Context, and the common Rules of Interpretation, 'tis down-right *Legitimacy*, is intended in this Place. But, I may add these following Observations.

1. If it be granted Mr. W. and the Pædobaptists, that 'tis, *seminal* or *fæderal* Holiness is intended here, all this is very remote from *Infant-Baptism*. Since there is nothing can be fairly inferr'd from the Text or the Scope of it, as looking that Way, for of what Advantage soever this supposed *Holiness* may be to the *Children*, yet 'tis not so much as suggested that it *entitles* them to Baptism.

2. If this *seminal* Holiness of the *Children* gives them a *Right* to *Ordinances*, why may not the *fæderal Sanctification* of the *unbelieving Wife*, entitle her to both *Baptism* and the *Lord's-Supper*, for *she is said to be sanctified by her Husband*? and all the World will allow, that a *Wife* is as near a-kin to the *Husband*, as a *Child*; and therefore there is a plain Parity of Reason, why the *believing Husband* should impart *equal Qualifications* to the *one* as to the *other*.

Thus I have carefully examin'd, Mr. W's *Ground-Work*; or *Foundation* that he has attempted

tempted to lay in Scripture, for *Infant-Baptism*: First from Precept or Command, secondly from Precedent or Example, and thirdly from good Consequence; and upon a full and impartial Examination, there is not one of these three Things, to be found in the *holy Scriptures*. What Success he has met with hitherto, gives very little Hopes of the remaining Part of his Book; for if there be neither Command, Example nor Consequence, in Support of *Infant-Baptism*, 'tis left in a very defenceless and *weak Condition*.

Mr. W. proceeds to answer some Objections of the *Baptists*, against the Practice of *baptizing Infants*. And, I wold only remark, as I pass along, that he states these Objections in a very imperfect Manner, *i. e.* as he thinks fit. However such as they are, I shall attend to them.

I. The first Objection he puts thus, *viz.* *It is objected against Infant-Baptism, there is no express Command for, nor clear Example of it, in the New Testament.* He might have added, when his Hand was in, *nor any good Consequence*. For he has been toiling hard, to find *all*, or even *one*, of these Things, but has hitherto met with nothing but Disappointment. He tells us, that *Part of this Objection, goes upon a Supposition, that nothing ought to be practised by Christians, but what is commanded in so many express Words, whereas the Opposers of Infant-Baptism, admit Women to the Lord's Supper, for which they have no litteral Command.* And many of them keep the *first Day of the Week, as the Christian Sabbath.*

Mr,

Mr. W. thinks, by this Way of Reasoning, to turn the Edge of this Objection, against the Baptists, by puzzling them with the Case of *Women's* coming to the *Lord's Table*, and the *Observance* of the *first Day* of the Week. But, I hope to make it very plain to the Reader, that there is a vast *Disparity* between the Instances, which he supposes to be *Parallel*.

For 1. as to *Women's* coming to the *Lord's Table*, there are no Qualifications required of them, but what are very consistent with their State; whereas in Point of *Baptism*, there are Faith and Repentance required every where, the Want of which altogether disqualifies *Infants*, and excludes them, this Ordinance, if we keep to the Rules of the Gospel. 2. To put the Matter out of Doubt, we have a clear Account of *Women's* having commun'd at *breaking of Bread*, with the *Church at Jerusalem*, *Acts 1. 13, 14.* *And when they were come in, they went up into an upper Room, where abode both Peter and James, and John and Andrew and Philip, and Thomas, Bartholomew and Matthew, James the Son of Alpheus, Simon Zelotes, and Judas the Brother of James.* These all continued, with one Accord in Prayer and Supplication with the Women, and Mary the Mother of Jesus, *v. 15.* --- the Number of the Names together, were about an hundred and twenty. *Ch. 2. v. 42,* and they continued stedfastly in the Apostles Doctrine, and Fellowship, and in *breaking of Bread*, and in Prayers. *v. 44.* and all that believed were together. --- *v. 46.* and they continuing daily with one Accord in the Temple

and breaking of Bread from House to House, v. 47. and the Lord added daily to the Church such as should be saved. Now if Mr. W. can produce, but a Quarter-Part of such a Scripture-History of Infants being baptized, I promise freely, to be of his Opinion. Again, as to the Business of the Observance of the first Day of the Week, we have the Rule of the Apostles, and of the Churches, meeting, to perform some of the most solemn Duties, and Acts of Worship, on that Day. Acts 20. 7. And upon the first Day of the Week, when the Disciples came together to break Bread, Paul preached unto them. 1 Cor. 16. 1, 2. Now concerning the Collection for the Saints, as I have given Orders to the Churches of Galatia, even so do ye. Upon the first Day of the Week, let every one of you lay by him in store, as God has prospered him, that there be no Gatherings when I come.

Now, let Mr. W. give such evident Examples of the Practice of Infant-Baptism, and I shall be fully satisfied for my Part. For the Baptists pay as much Deference to the Authority of Scripture-Precedents, as he can pretend to do.

II. The second Objection that Mr. W. states, is thus, viz. It is commonly said that Repentance and Faith are necessary to Baptism: to which he answers after this Manner, that in adult Persons, who have been guilty of actual Sins, against the Law of God; Repentance is necessary to qualify for Baptism. And a little lower in the same Page, the Want of it (Repentance) would render an adult

adult Person, unfit for that holy Ordinance. Here I would ask Mr. W. some Questions, as,

1. How is this Concession, viz. that *Repentance is necessary to qualify the adult for Baptism*, reconcileable to what he has advanced before, p. 9, 10. where he has been attempting with all his Might, to put *baptizing*, before *teaching*, in the Words of the Commission. Nay, he has been endeavouring to precipitate all Nations to Baptism, without any regard to any Knowledge, Faith, or Repentance at all. Again, how will this comport with his Opinion, p. 12. where he tells the Reader, *that upon the Conversion of the Heads of a Family, the whole House may be baptized, if there be none in it that refuse Baptism.* Can these Doctrines stand together? or where shall we believe Mr. W. and find his Principle, if he has any? in the Beginning, or Middle, or End of his Book? since he is so very unaccountably inconsistent with himself.

2. Where does the Distinction appear in the Word of God, between the Qualifications of the *Adult*, and the Qualifications of *Infants* for *Baptism*? for he tells us, *that Infants have not been guilty of actual Sins, so that there is no need of Repentance on their Part, and therefore their being incapable of exercising Repentance, does by no means incapacitate them for Baptism.* Does he think that his bold Assertion, and bare *ipse dixit*, will satisfy the Consciences of People, who are daily searching the Scriptures, whether things are so or no.

3. Does

3. Does Mr. W. believe, that Infant-Baptism can wash away original Sin? when he says, *therefore they are baptized, that the Uncleaness of their Birth may be purged away, according to Origen's Argument of Infant-Baptism*, p. 52. if he does not believe it, his Employment is so much the more base, and unworthy, in endeavouring to instill this fottish and dangerous Notion of *Origen*, into the Minds of divers honest People, in his own Congregation and elsewhere.

As to his starting any pretended Difficulties, in Regard to our Saviour's submitting to *John's Baptism*; the Scripture expressly determines our *Lord's* direct End in so doing, 'twas to fulfil that Part of *Righteousness* and *Obedience*, that he owed to the Father, and to give a Pattern, of all dutiful Submission to divine Ordinances, Matt. iii. 15. for, *tho' he were a Son, yet learned he Obedience*. Heb. v. 8. But, there is something more than common Inadvertency, wrapt up in Mr. W's Words, p. 31. which are these, *viz.* Now if *John required of all that came to his Baptism Confession of Sin, and yet for good Reasons baptized Christ, who had no Sins to confess, why may not we admit Infants to Baptism without Repentance, when they have done nothing to repent of?* Would he offer here, to compare the unclean and guilty Offspring of *Adam*, to the immaculate *Lamb of God*? Are the Infants of the *Apostate Race*, (*tho' professing Parents*) upon a *Parity of Reason*, to be admitted to the *sacred things of God*, with the blessed *Mediator himself*? This is a surprizing Flight of Zeal indeed,

indeed, to make way for *Infant-Baptism* ! As to what he urges from Dr. *Whitby* in the same Page, viz. that they who hence conclude, that *Infants* are not capable of *Baptism* (for want of *Faith*) must also conclude they cannot be saved; *Faith* being more expressly required as necessary to *Salvation*, than *Baptism*. I answer that Dr. *Whitby* and himself agree, that *Infants* may be saved without *Faith*, without *Repentance*, and without the *Lord's Supper*, and pray what is the Reason that they may not be saved, upon the same Ground, without *Baptism* ?

III. Mr. *W.*'s 3d Objection is stated thus, viz. It is often said that Children are not capable of understanding the Nature of that *Covenant*, into which they are entred by *Baptism*, nor of giving Consent to it, and therefore baptizing Infants, is Cozening instead of Christianing of them. To which Mr. *W.* answers, that *Infants* are as capable of understanding the Nature of the *Covenant* they are entred into, by *Baptism*, as the Jewish *Infants* were of understanding that *Covenant*, into which they were entred by *Circumcision*. 'Tis sufficient by way of Reply, for me to observe, that this Objection is in a great Measure of his own making, for the Baptists have no need, to lay any stress upon such a way of reasoning? but if he can produce, so good a Warrant from Scripture, to enter Children into *Covenant* by *Baptism*, as there was for entring of them by *Circumcision*, the Baptists will promise to have done objecting against the Practice.

As for his Way of arguing from the Principle of Reason and Nature, to instituted Worship, as he does p. 33, 34, 35. And by such Deductions, to shew the natural Right that Parents have to baptize their Children, this Method is so *notoriously* weak and fallacious, that I utterly reject it, as foreign to the Purpose, and not to be allowed in the Dispute in Hand.



CHAP. V.

*More Objections as propos'd by Mr. W. consider'd.
His Reasons against John's Baptism of no Weight.
The Difference between the Baptism of John,
and that enjoin'd by our Lord in the Commission.
The supposed Re-baptization Acts 19. with the
Reasons pro and con. stated, and left to the
Reader's Judgement. Divers Passages from the
late learned Dr. Gale, vindicated from Mr. W's
Exceptions.*

IV. **T**HE fourth Objection, as stated by Mr. *W.* is thus, p. 35. *John the Baptist baptized none but adult Persons; and Christ himself was not baptized 'till he was 30 Years old; consequently say some, none but adult Persons ought to be baptized.* This is another lame Objection, of his own framing; and he does prudently to tell us, *they are but some particular People that urge it.* However he goes on, to acquaint the Reader that 'tis partly founded on Mat. 3. 6. where we are told that Jerusalem, and all Judea, were baptized of him (meaning John) in Jordan confessing their Sins. But Mr. *W.* does by no Means approve of *John's Baptism*, for he says, 'twas only to prepare Persons for the Kingdom of the Messiah, and not design'd to be the Christian's Pattern; and he offers three Reasons to prove it.

i. *The*

1. The first Reason is this, *that if John requir'd any Profession of Faith at all, in the Persons he baptized, it was only the Belief of the Messiah to come.* Does Mr. W. doubt, whether *John requir'd any Confession of Faith?* When the Scriptures testify, that he required open *Confession of Sin*, and a *Profession of true Repentance*. Can there be a rational, penitent Confession of Sin, without a Declaration of Faith in the Mercy of God? Besides Mr. W. acknowledges, that *John did baptize People into the Belief of the Messiah to come*, p. 36. what can he call this, but a *Confession of Faith?*

2. His second Reason against *John's Baptism*, is, *that he did not baptize in the Name of the Son and of the Holy Ghost, as well as the Father.* But how will Mr. W. reconcile this, to what he allows in his first Reason, where he grants, that *John's Baptism was unto the Belief of the Messiah to come?* Was not the *Messiah or Christ*, and the *Son of God* the very same Personage?

3. His third Reason against *John's Baptism*, is this, *that some adult Persons baptized by John or his Disciples, were baptized over again, by St. Paul, Acts 19. 5.* So that if *John's Baptism be the Christian Pattern, Re-baptising is lawful.* I answer in the following Manner, 1. As to the Persons baptized *Acts 19. 5.* he need not have told us, *they were adult*, for the Gospel is clear that neither *John nor Paul, nor any one else recorded therein, ever meddled with the baptizing of Infants.* 2. If there was a *notorious Error, or the Omission of some thing essential to Baptism,*

then 'twas not proper Christian Baptism ; so that it was, not only lawful, but necessary to repeat the A&t, in order to come at the due Administration of the Ordinance ; for if some illy qualified Disciples of *John*, had not performed the Work as it should be, and that *Paul* thought it necessary to mend it, what Ground is there to find Fault with such a Repetition of the A&tion, to render the whole compleat ? *Cyprian* was so far from admitting the Baptism of *Hereticks*, that he openly pleaded for the re-baptizing of all those, who had been before baptized by heretical Hands, and cites this Passage, *Acts* 19, for his Authority so to do. Indeed he is not willing that these Persons should be looked upon as re-baptiz'd, because the Baptism of Hereticks ought to be esteem'd null and void. By Help of which Expedient, he would wipe off the *Odium* of Re-baptization. But 'tis evident beyond Contradiction, to any one that looks into the Works of *Cyprian*, that he has no less than three Epistles wherein he defends the baptizing again, of such, as had been once baptized by Hereticks, viz. the one Epistle to *Januarius*, the other to *Quintus*, and the third to *Jubaianus*. His Words are these ;

" * But we say, that they who come from them, are
 " not re-baptized with us, only baptized.

* Nos autem dicimus, eos qui inde veniunt, non re-baptizari apud nos, sed baptizari. *Cyprian. Ep. 71. ad Quint. Edit. Paris. 1643.*

And a little further he adds, “ + I know not
 “ how some of our Fraternity are led hastily to be-
 “ lieve, that they who have been baptized among
 “ Hereticks, when they come over to us, ought not
 “ to be baptized again.

And in his Ep. to *Jubaianus* he reasons thus,
 “ || Nor will Hereticks refuse to be baptized with
 “ us, with the lawful and true Baptism of the
 “ Church, when they learn from us, that such were
 “ baptized by Paul, who had been before baptized
 “ with the Baptism of John; as we read in the
 “ Acts of the Apostles. And there are some of our
 “ Friends, who assert the Baptism of Hereticks to
 “ be valid, and esteem it a Crime to baptize any
 “ again after the Enemies of God, out of a Sort of
 “ Hatred against re-baptizing.

The Reader may find, in the same Edition referred to already, of this *Father*, an Account of a *Carthaginian Council*, wherein 87 *Bishops* voted publickly for *Anabaptism*, in the proper Sense of that Word, tho' they did not like the *Term*.
ibid. p. 395, 396, 397.

† Nescio etenim quā præsumptione, ducuntur quidam de Collegis nostris, ut putent, eos qui apud Hæreticos tineti sunt, quando ad nos veniunt, baptizari non oppertere. *Ibid.*

|| Nec recusabunt baptizari apud nos Hæretici, legitimo & vero Ecclesiæ Baptismo, quando ex nobis didicerint, baptizatos quoque a *Paulo*, eos qui jam Baptismo *Ioannis* baptizati fuissent. Sicut legimus in actibus Apostolum. Et nunc apud quosdam de nostris, Hæreditorum baptisma occupatum asseritur, & invidiā quadam quasi re-baptizandi, baptizare post hostes Dei, nefas duci-*trinæ*. *Cyp. Ep. 73. ad Jubaian.*

3. There is something very difficult to be determined in this Point, and that is whether these Persons mentioned here, were in Fact re-baptized or not. I am satisfied there is no Body can prove that they were. And there are very probable Considerations, to induce us to believe that they were not. And 'tis certain that divers learned Pædo-baptists utterly disclaim any Re-baptization in this Place.

The Dutch Annotations, are absolutely against Re-baptizing, and explain the Passage thus,

" * These are the Words of Paul, relating how John baptized his Disciples, which appears from the Greek Text, in which the two Particles (Men) that is indeed, and (de) that is but or and (whereof the one goeth before in the fourth Verse, and the other followeth in the fifth Verse) shew that the Things which are laid in these two Verses, must be joined together, and that one and the same Person and Thing is spoken of." So that from hence it cannot be proved, that these Disciples should be re-baptiz'd by Paul.

* And Wollebius in his Compendium, seems to be of the same Opinion, where he says thus,

" † Nor can it be gathered from the Text, that these were re-baptized; for these Words in the fifth verse are not of Luke concerning Paul, but of Paul concerning John and his Disciples: This

* See Dutch Annot. on *Acts 19 v. 5.*

† Nec tamen ex textu illos re-baptizatos esse colligitur: Verba enim illa v. 5. non sunt Lucæ de Paulo sed Pauli de Joanne & discipulis ejus. Nihil igitur favet hic locus vel Papistis vel Anabaptistis. Woll. Comp. de Bapt.

" Place

Place therefore, does not any Way favour either
the Papists or Anabaptists.

The Reasons brought to support this Opinion are not to be despised. As, that we have no Account of *John's Baptism* being mended in any other Instances, and that *John* and his *Disciples* baptized many *Thousands* maybe easily allowed, but *none* of them were baptized *again*, except these *supposed twelve*, for the Number was no *more*, as appears from v. 7. of this 19th Chap. *And all the Men were about twelve.* But what seems most considerable, to make the Sense of this Passage not to be understood of re-baptizing, is this, that perhaps the History reads more *natural*, as introducing the Words, declaring *John's Manner* of baptizing, according to *Paul's Account*, than declaring *Paul's re-baptizing* of them, according to the Account of *Luke*, who was the *Penman* of the *Acts*. If it be *Paul's* continued and uninterrupted Speech, from the Beginning of the *fourth* to the *End of the fifth* Verse, then the Case is plain, they were *not re-baptized*. The Reader may judge as he thinks fit, the Text runs thus. *Then said Paul, John verily baptized with the Baptism of Repentance, saying unto the People that they should believe on him, which should come after him, that is on Christ Jesus. And when they heard this, they were baptized in the Name of the Lord Jesus.*

I would observe further, that it would be very unjust to charge *John* with not having train'd up his Disciples in the Knowledge and Belief of the Holy Ghost. For he constantly taught the

Doctrine of the Holy Spirit. Mat. 3. 11. *I indeed baptize you with Water unto Repentance, but he that cometh after me is mightier than I---- he shall baptize you with the Holy Ghost and with Fire..*

John 1. 32, 33. and John bare Record, saying, *I saw the Spirit descending from Heaven, like a Dove, and it abode upon him.---- But he that sent me to baptize with Water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.* So that the most probable Conjecture in Regard to these People, *Acts 19.* seems to be, that they did not know any thing of the *Holy Ghost* in his extraordinary *Gifts* poured forth. And in this Sense purely, the *Dutch Annotations* take the Place.

And indeed, all that is certain, of what *Paul* did to these Persons at *Ephesus*, is, that when he laid his *Hands upon them*, the *Holy Ghost came upon them*. And whosoever examines the Passage, and weighs these Considerations calmly and without Prejudice, will find Reason little enough to conclude, that there was any *Re-baptization* in the Case. So that Mr. *W.* might very well have spared an impotent *Fling*, or an insipid *Pun* upon *John the Baptist*, when he tells us, p. 38, that the Opposers of *Infant-Baptism* have made but an indifferent Choice of a Patron, if they assume to themselves, the Name of *Baptists*, because *John was called the Baptist*. As to the Name (*Baptist*) 'twas given him by the *Holy Ghost*, if Mr. *W.* does not like it, he may reject it. As to *John's Baptism*, 'twas according to the
Council

Counsel of God, and our Saviour submitted to it, and confirmed it, as to the *Subject* and *Mode* of it, by his own publick *Commission*, to be an *ever-lasting Ordinance* in his *Church*. As to the *Difference* between the *Baptism of John*, and the *Baptism* administered by the *Disciples* and *Apostles* of our *Lord*, after the *Delivery* of the *Commission*, it seems to consist in *this*; *John* baptized to *Repentance* and in the *Belief of Christ*, who was to appear to the *World* in due *Time*. The set *Form of Words*, in the *Administration*, being not punctually recorded. But the *Apostles* after they received the *Commission*, baptiz'd on *Profession* of *Repentance*, and *Faith*, in the *Name of the Father and of the Son and of the Holy Ghost*, having a set *Form of Words* of *Administration* prescribed to them. But the same *adult Subjects*, and the same *Mode of Dipping*, were to be continued to the *End of the World*, without any *Variation*, that we read of. So that the *true Ground* of Mr. *W's Uneasiness* and *Dissatisfaction* at *John's Baptism*, is *this*, because he can't find the least *Pretence*, nor any *Shadow of Reason* to alledge, that ever *John* baptized *Infants*, or that he *sprinkled* any *adult*, for the *Scripture* is so plain, in relating the *Circumstances* of *John's Baptism*, that it carries strong *Conviction* with it, that *only the adult* were concerned in it, and that to them *alone* it was administered: And the *Act* was performed under the *open Heavens*, in the *River Jordan*, in *Enon*, and other *Rivulets* where was much *Water*, that there is no *Room* left to doubt of the *Dipping* of those Persons. No *Intimation*

tion in the least, of a *Mother or Nurse* with any *Infant* in her Arms, attended with a *Bason of Water*, in any private *Apartment*. These are *Things* brought into *Fashion* since that Time. And this is what ruffles our *Author*, and puts him so much out of *Humour*, with *John the Baptist*, and his Way of *Administration*. For he hoped to perswade the World, that our *Lord* in his Commission had altered the very *Nature of Baptism*, both as to the *Subject* and *Mode*, and had ordered a *new Way*, on Purpose to introduce the Practice of *Sprinkling Infants*: But let all impartial People read the New Testament, and compare the Practice of the *Apostles* and the *Apostolic Churches*, with the *Commission of our Lord*, for they are the best *Interpreters* of it, and they will find *Things*, as I represent them to be. I may further add, that if the *Translators* of our *Bible* had done Justice, as they in some other Countries have done, in rendering the Words, *Baptist* and *Baptism*, in plain *English* *Dipper* and *Dipping*, I am of Opinion, it would have prevented many tedious Disputes, and that this Ordinance of *Christ* would have been better understood, and better treated than it is, by many well Meaning People in this Nation, who either through Ignorance, or rather the *Prejudice of Education* now trample upon it.

It remains still, that I consider Mr. *W's* Way of stating the other Part of the Objection, p. 38. viz. Christ's being baptized at 30 Years of Age: And he tells us a little lower, that if the *Baptists* think this Example binding, why do they baptize

tize any before they have attained to the Age of Thirty? I answer that this Way of arguing is devised by himself, he raises Batteries at his own Pleasure, and then throws them down as he thinks fit; I know of no Baptists, who reason in so trifling a Manner, and therefore I need take no further Notice of it. But what he hints in the next Paragraph is pleasant enough, viz. that one Reason why they (the Baptists) defer Baptism, is, because they require a Confession of Faith from the Person to be baptized. He may assure himself that this is the fixed Principle of the Baptists, and they endeavour to practice in Conformity to the *Apostolic Church*, the purest and most unexceptionable Pattern. And Mr. W. if he pleases may read the Qualifications of those Days, when the Stress was laid on *Faith in Christ*, in Order to fit the Person for Baptism. *Acts 8. 36, 37.*—What doth hinder me to be baptized? And Philip said, if thou believest with all thine Heart thou mayest.—And Tertullian about two hundred Years afterwards seem'd to be much of the same Opinion. Especially speaking of this Instance in his Book of Baptism, where he is exhorting Persons to be very cautious to whom they administer Baptism, lest it be given to those who are unfit for it, and unworthy of it; he has these Words, “ * Give not holy Things to Dogs, and “ cast not your Pearl before Swine, and lay not “ Hands

* Nolite dare sanctum Canibus, & porcis projicere Margaritam vestram, & manus ne facile imposueris, ne participes

"Hands suddenly on any, lest you be Partakers of
 "their Sins. For if Philip so easily baptized the
 "Eunuch, let us remember, that the manifest
 "Worthiness of our Lord interposed in that Case;
 "the Holy Ghost commanded Philip to go before
 "handthat Way, and the Eunuch himself was not
 "found idle, nor did he desire to be rashly baptized,
 "but had been at the Temple to pray, and his Mind
 "being impressed with the holy Scripture; such
 "a one ought to be received, to whom God sent the
 "Apostle, whom the holy Spirit commanded to
 "join himself unto the Charriot, the Scripture
 "readily occurs to his Belief, he is taken and in-
 "structed in due Time, the Lord is manifested to
 "him, his Faith admits of no Delay, Water is
 "not wanting, and the Apostle having finished the
 "Work, is caught away, &c.

And in very few Lines further, Tertullian de-
 clares himself against giving Baptism to Infants,
 and indeed he was against administrating it to
 any young wanton People, 'till they should

participes aliena delicta ; si *Philippus* tam facile tinxit
Eunuchum, recognoscimus, manifestam & exortam digna-
 tionem Domini intercessisse. *Spiritus Philippo* præcepe-
 rat in eam viam prætendere, spado & ipse inventus
 est non otiosus, nec qui subito tingi concupisceret : Sed ad
 Templum orandi gratia profectus, Scripturæ divinæ im-
 pressus ; sic oportebat deprendi, cui ultro Deus Aposto-
 lum misericorditer, quem rursus *Spiritus* ut le Curriculo *Eunu-*
chi adjungeret, jussit. *Scriptura* ipsius Fidei occurrit, in
 tempore exhortatus adsumitur, Dominus ostenditur, fides
 non moratur, aqua non expectatur, *Apostolus* perfecto
 negotio, eripitur, &c. *Tertul.* Lib. de-Bapt. p. 710.
 Edit. *Basil.* 1562.

appear

appear to be grave; and seriously dispos'd for this *Solemn Ordinance*, and 'tis certain that this was the *original Intent of holy Baptism*, not only in the Judgment of this *Author*, but in the concurrent Sense of the *first Ages of Christianity*, as I shall have occasion to shew, in some good Measure, hereafter.

V. I pass on to the fifth Objection as stated by Mr. W. p. 48. which is thus, *viz.* *It is objected that if Infants have a Right to Baptism, they have also a Right to the Lord's Supper. And if we admit them to one Ordinance, we ought not to exclude them from the other.* He pretends to make a *Trifle* of this Objection, in the following Paragraph, in his Book; to which I reply, that this *Objection*, has justly puzzled the most skilful Advocates for Infant-Baptism; the *Nature of Things*, and the *Qualifications* required to partake of both the Ordinances, in the Gospel, *plead aloud*, that the *Subjects* who are admitted to the *one*, were always admitted to the *other*, ever since our Lord's Ascension. Let Mr. W. disprove it if he can. I have shewn already that in the Church at *Jerusalem*, and in all other Churches, where we have an Account of the Discipline of the Apostles, Men and Women were baptized and admitted to Christian Fellowship, *i. e.* in *breaking of Bread* at the Lord's Supper. And the *African Churches* in this Point, acted very consistent with themselves, for when they admitted *Infant-Baptism* between the *second* and *third Century*, they also pleaded for *Infant-Communion*, and urged the Necessity of it.

And

And indeed there was an Uniformity in what they did, for there was as much Reason and as much Scripture to the full, for the one as for the other. 'Tis not to be denied, but that *Cyprian* was as zealous for communicating Infants, as for baptizing of them. There are two Passages in his Book *de Lapsis*, that will demonstratively prove this. The Infants who had been used to be carried by their Parents to the *Lord's-Supper*, were it seems carried by 'em to *idolatrous Feasts*, and therefore they are represented, as in the Day of Judgment, *exclaiming* against their Parents for so doing; in these Words, “* *We did nothing of this, nor did we forsake the Meat and Cup of our Lord, and hurry of our own Accord to partake of these profane Pollutions.* 'Twas the Unfaithfulness of others that destroyed us, we esteem'd our Parents to be our Murderers.

And in a few Pages further, we have the famous Story of the little Girl, that refused the Sacramental Wine, told in the following Manner,

“ † *Hear, says he, an Account of what fell out, when I myself was present, and Witness thereof. The Parents of a little Girl, being in a Fright*

* Nos nihil tecimus, nec derelicto cibo & poculo Domini, ad profana contagia sponte properavimus; perdidit nos aliena perfidia, parentes sensimus Parricidas.
Cyp. de Lapsis. p. 240. Edit. Paris. 1643.

† Præsente ac teste meipso, accipite quid evenerit. Parentes torte fugientes dum trepidi minus suis consulunt,
sub

" Fright and flying away, were not so careful of
 " her as they should have been, left her behind
 " them at Nurse. The Nurse carried the Child
 " thus left to the Magistrates. They brought her
 " to an Idol where much People flocked together,
 " and because she was too young to eat Flesh, they
 " gave her Bread soaked in Wine, being what was
 " left of the Sacrifice of those poor Creatures;
 " some Time after, her own Mother takes the
 " Child again; but the Girl could no more shew
 " nor tell the wicked Fact that had been done,
 " than she could before understand or binder it.
 " The Matter being not known, her Mother brought

sub nutricis alimento, parvulam filiam reliquerunt; relictam nutrix detulit ad Magistratus. Illi ei, ad Idolum quo populus confluebat, quod carnem necdum posset edere per ætatem, panem mero mixtum, quod tamen ipsum de immolatione pereuntium supererat, tradiderunt. Recepit filiam postmodum mater. Sed facinus puella commissum tam loqui & indicare non potuit, quam nec intelligere prius potuit, nec arcere. Ignoratione igituro receptum est, ut sacrificantibus nobis, eam secum Mater inferret. Sed enim puella mixta cum sanctis, precis nostræ & orationis impatiens, nunc ploratu concuti, nunc mentis æstu coepit fluctuabunda jactari, & velut tortore cogente, quibus poterat indicijs conscientiam facti, in simplicibus adhuc annis, ruditis anima fatebatur. Ubi vero solemnibus adimpletis, calicem diaconus offerre præsentibus coepit, & accipientibus ceteris locus ejus advenit; faciem suam parvula instinctu divinæ Majestatis avcrtere, os labijs obturantibus premere, calicem recusare. Perstittit tamen diaconus, & reluctanti licet, de Sacramento calicis infudit, tunc sequitur singultus & vomitus. In corpore atque ore violato Eucharistia permanere non potuit. Sanctificatus in Domini sanguine potus, de pollutis visceribus erupit. Cyp. ibid. p. 244.

" her

“ her to us, as we were celebrating the Lord’s-Supper. And the Girl being placed among the Saints, could not bear our Prayers and Supplications, began now to shriek bitterly, and to be dreadfully tossed and tormented in her Mind, and as if an Executioner was forcing a Confession from her, she in the simplicity of her Soul, acknowledged by all the Tokens she could at that tender Age, the Consciousness of the Fact. The Consecration of the Elements being over, the Deacon began to offer the Cup to those who were present, and among others her Turn came; she through a divine Instinct turn’d away her Face, shut her Mouth hard and fast, refusing the Cup. The Deacon persisted to give it her, and though she resisted, yet he poured down by Force into her Throat, some of the Sacramental Wine. Immediately followed sobbing and vomiting. The Eucharist could not continue in a Body and Mouth so defiled with Idolatry. The Drink sanctified in the Blood of our Lord, forced it’s Way out of her polluted Bowels, &c.

Here is the clearest Proof, that can be expected, that Cyprian gave the Lord’s-Supper to Infants. So that if any Stress can be laid upon his giving *Baptism* to them, the same Stress may be laid upon his giving the *Eucharist*; if his Authority be good in the one, ’tis good in the other. And if Mr. W. rejects the Practice of Cyprian in the Business of the *Lord’s Supper*, why may not the *Baptists* reject his Practice of baptizing Infants, for the Scripture is equally a Stranger to both these Things. What I observe further is this, that

that these *Twin-Errors* seem to be equally *antient*; and *Cyprian* bids fairest, to be the *first Father* who *openly* pleaded for *both*; if any one can trace these Things higher, I should be glad to see it.

'Twas Pity that those *Gentlemen*, who reformed the Abuse of the *Lord's Supper*, did not consider the *Case of Baptism* at the same Time, and reduce that alike to the *Standard* of the *Gospel*. For since *both* Abuses seem to have crept in, *Hand in Hand*, they should by right have been *cast out together*.

VI. I proceed to the sixth Objection as given us by Mr. *W.* which is thus, *viz.* the *Opposers of Infant-Baptism* pretend that none are *truely baptized*, but those who are *dipp'd*, and therefore *Infant-Baptism* perform'd by *pouring or sprinkling* is not *Christian Baptism*. Certainly, he has a very odd Way of stating the Objections of other People, for all who know the *Baptists*, do know also that they object to both the Subject and the Mode. This is the *main* of the Controversy between them and the *Pædobaptists*. They firmly hold that if Infants were *dipped*, ever so regularly, 'tis no *Christian Baptism*; because Christ never appointed any such Thing; the Reason is plain enough. However Mr. *W.* has chosen in this Place to give us some short Dissertations on these three Points.

1. Upon what Argument this Opinion of the necessity of Dipping is founded.

2. Why he looks upon Pouring or Sprinkling as lawful and valid as Dipping.

3. Why he prefers Pouring or Sprinkling to Dipping.

Now, since our *Author*, has divided his Arguments into *these three General Heads*, it may not be improper for me to make some *general Remarks* upon them. As, 1. Since the Greek Word [Baptism] (*βαπτίζειν* or *βαπτίζονται*) does undoubtedly signify *Dipping*, if he cannot manifestly prove, that it also signifies *Washing* without *Dipping*, his Enquiry will amount to no more than this, whether *Dipping* be necessary to *Dipping*. Just as if a Man took the Pains to examine, whether *Eating* be necessary to the *Eating*, in the *Lord's-Supper*, 2. I observe, that he freely allows the *Lawfulness* and *Validity* of *Dipping*; if it was not of *divine Authority*, it could neither be *lawful* nor *valid*. This is doing uncommon *Justice* to the *Baptists*, to allow their Way to be *lawful* and *valid*, notwithstanding the *little and mean Things*, that come afterwards in his Book, about the *Danger of their Practice in Dipping*, all whom they baptize. 3. He must prove *two Ways* at least, of administering the Ordinance of Baptism. For he already grants that of *Dipping* to be *valid*; he must find out *another Way*, that the Scripture mentions and approves, otherwise 'tis not *lawful*. So that Mr. *W.* is not at his Liberty to choose which *Way* he will, for he must be determined by the *Scripture*. And if there be no other *Way* mentioned and prescrib'd there, it follows by a clear and unavoidable Consequence, that there is no other *Way*, *lawful* and *valid*.

But

But I must attend to what he says to these Things, in a more particular Manner.

1. He acquaints us . 45. *As to the Arguments upon which the Necessity of Dipping is founded, they are many and various. In Support of this Opinion we are commonly told, with a great deal of Assurance that the Words βάπτω and βαπτίζω always signify to dip or plunge. And we are told by Dr. Gale that the proper and primary Signification of the Words, is to dip or plunge. And that they never signify to sprinkle or pour, or anything less than Dipping.* The contrary of which will appear to those who are conversant in Greek Authors, who use these Words in a great Latitude, according to the well known Copiousness of the Greek Language. To which I answer.

1. When Mr. W. talks of the Assurance of the Baptists, in urging that βάπτω and βαπτίζω do properly never signify any thing less than Dipping. He would do well to think of himself, when he tells us in the next Words, *the very contrary will appear to those who are conversant in Greek Authors;* since he has not thought fit to give us so much as one Example of this Nature. One who talks at this high Rate against the poor Baptists, and who is so conversant in Greek Authors, should have given us clear Instances, where βάπτω and βαπτίζω do signify Pouring or Sprinkling. 2. When we are told by him, that these Words are used in a very great Latitude, according to the well known Copiousness of the Greek Language. Does Mr. W. judge the Copiousness of a Language to consist in being obliged to make use

of few Words to signify a great many Ideas? Or does it not rather consist in having a Plenty of Words to express all *distinct* and suitable Ideas? And hence is the *Phrase, Copia Verborum.* So that some nice Readers conclude, that he has lost a learned Remark by this Bargain. Not but 'tis granted that the Greek Language is *Copious*, and has plenty of Words to signify the different Sorts of *Washings*; and $\beta\alpha\pi\omega$ and $\beta\alpha\pi\tau\xi\omega$ are two Words, that may serve to illustrate this, for they both signify to *wash by dipping*. 3. He observes, that Dr. Gale took a great deal of Pains in quoting the Greek Authors who have made use of one or other of these Words, but Mr. W's intended Brevity will not admit him to examine many of these Quotations. And does he think that this slight Way of passing it over, will give inquisitive People, Satisfaction in a Point of this Importance? If he had not *Leisure* to examine this Business to the Bottom, which is so very *mater- rial* in this *Controversy*, he should have left it to somebody else who had *Leisure* and *Skill*, and all other *Qualifications equal to the Task*: Or have taken it fairly upon himself, to make it appear to the World, from genuine Greek Authors, that $\beta\alpha\pi\omega$ and $\beta\alpha\pi\tau\xi\omega$ do not necessarily imply *Dipping*. The *Baptists* have long waited for some *demonstrative Performance* of this Kind, from a *capable Hand*, but in vain.

Now since Mr. W. has thought fit, only to single out some few Instances, from Dr. Gale, I shall examine what he says to them.

1. He observes that Dr. Gale produces Homer, as using the Word of a Smith hardening a Hatchet or Pole-ax, which he (βάπτει) dips in cold Water. Mr. W. in Order to enervate this Instance, lets us know, that a Smith by hardening an Edge-Tool, puts the Edge of the Tool a little Way into the Water, as far as the Steel goes, then takes it out to judge of the Temper by the Colour, after this the Smith takes a little Water into the Hollow of his Hand, and pours on some Places of the Edges, and drops it off his Fingers, and last of all puts it under Water. To which I reply, can any thing be more weak and ridiculous than this Method of arguing? For Mr. W. grants all that Dr. Gale desired; for 'tis confessed that the Smith, puts the Tool at last under Water; and this is what Homer and Dr. Gale call, βάπτει, or he dips the Tool in Water.

2. The next Instance he produces from Dr. Gale, is, of one whose Face was smear'd over with tauny Colours, upon which Account it is said to be βαπτίζει, baptized. Which is taken out of Aristophanes, who speaking of the homely Entertainments of the Stage, before the Use of Masks; tells us how Magnus an old Comic of Athens, daub'd his Face, which Mr. W. says was not done by dipping his Face into these Colours, but by laying them on his Face, with his Finger, Spunge, or other Instrument. To which I reply, that Dr. Gale fairly allowed all this; that the Colour was laid on, but that the Man afterwards look'd, as if βαπτίζει, dipp'd into the Colour. Here is the Strength of the Propriety and Signification of the

Word retain'd, notwithstanding the *Figure* of Speech. If Mr. *W.* will not allow of *Figures* in *Languages*, we shall make wretched Work with all *Authors*, and indeed with one another, in our ordinary *Discourse*. Don't we commonly say, such a one is sunk (in the World) or he is plunged in desperate Circumstances. Was it not a known Phrase in the fatal Year, 1720, to say such a Man is dipt in the South-Sea, meaning that he was deeply engaged in that pernicious Scheme. Surely, an ordinary Capacity will readily apprehend the Meaning of such a Way of speaking, that 'tis not to be taken in a litteral Sense.

3. The next Instance of Dr. *Gale's*, taken Notice of, is that from *Strabō*, as using this Word of *Alexander's* Soldiers, who marching a whole Day thro' the Waters ($\beta\alpha\pi\tau\eta\zeta\omega\pi\omega\nu$) dipt up to the Wast. And Mr. *W.* makes this Remark upon the Passage, viz that the Word does not always signify a total Immersion. I shall only reply, that if they had been but dipt to the Ankle, 'twould have been proper dipping so far, for 'tis the Signification of the Word that we are enquiring after, the Idea in this Place, will answer for itself. For if you dip your Hand, your Hand is truely dipt, and if you dip but your Finger, your Finger is certainly and undeniably dipt. Thereare few People that love cavilling so well, as to stand long to dispute such a Thing.

4. The next Instance of Dr. *Gale's*, is from *Plutarch*, of a Roman General, who a little before he died of his Wounds, set up a Trophy, on which, having dip^t his Hand in Blood, he wote

wrote an Inscription. Mr. W. would invalidate this Passage, by appealing to all who carefully consider this Action, whether *Bærtioas*, necessarily implies dipping in this Place; and had not been better rendred washing or staining, and whether the Nature of the Action does not lead us to believe, that this was perform'd by the Blood of his Wound running upon his Hands or Fingers. To which I reply, that this would be downright abusing the Historian, for he says, *that he dipt his Hand in the Blood, not that the Blood run upon his Hand;* if Mr. W. will take the Freedom to alter History, he may also take the Liberty to change the Meaning of Words.

As to what follows, where he says, *that Dr. Gale owns, that it may be inferred from Heb. 9. 19. where we have an Account of Moses sprinkling the Book and the People after he had read the Law to them, that the Word *Bærtiȝw* does not signify total Immersion, or dipping the Thing spoken of all over, &c.* To which I reply, that the direct Design of Dr. Gale in citing this Text, Heb. 9. 19. was to prove, that Water was mixt with the Blood of the Bird that was kill'd, wherein the living Bird was to be dipt, according to Levit. 14. 51. And that it was not only very possible, but very probable, that the living Bird was properly dipt in the Blood of the dead Bird, when this Blood was mixt, with a Quantity of Water in a suitable Vessel, according to the Commandment: therefore Dr. Gale, only brings Heb. 9. 19. to demonstrate that 'twas usual to mix Blood and Water together in their Purifications. But Dr. Gale was well aware (tho'

Mr. W. does not seem to be so) that the Word βαπτίζω is not in the Text Heb. 9. 19. When Moses ---- took the Blood of Calves, and of Goats, with Water, and Scarlet Wool, and Hysop, and (ἐπάντας) sprinkled both the Book and all the People. Therefore Dr. Gale argued strongly, and clearly consistent with his own precedent Reasoning, tho' Mr. W. does not seem to have understood him.

The next Observation that we have upon Dr. Gale, is, that he owns that the Man purified by the sprinkling of the Water of Separation on him, is by Jesus the Son of Syrach called, βαπτίζομενος Eccl. 34. 25. But he lays the whole Stress of his Purification upon the Man's bathing himself in Water. To which I reply, that Dr. Gale does not lay the whole Stress, of the Man's Purification on his bathing himself, but fairly confesses the contrary, that sprinkling was Part of the Work, and the Scripture is plain that it was so, Numb. 19. 19. But then Dr. Gale justly observes, that bathing was necessary, and it seems to have been the chief and finishing Part of the Ceremony. Therefore Dr. Gale was certainly in the right of it, to lay the Stress of the Man's being called βαπτίζομενος, on his having bathed according to the Commandment. For this Reason what Mr. W. urges in the following Paragraph, that the Purification of the Man consisted in sprinkling, is not only, of no Weight in this Matter, but is also against plain Scripture, for if the Party was sprinkled never so often, yet 'tis evident from the Text just now cited, Numb. 19. 19. that the Ceremony was to be compleated by Bathing.

THE SIXTH CHAPTER

CHAP. VI.

The Lexicographers, and Criticks favour Dipping. Some Jewish Lotions consider'd, and Objections from thence answer'd. Divers Scriptures produc'd by the Baptists to prove the Mode of primitive Baptism, vindicated. Remarks on Mr. W's mean Way of arguing about our Saviour's Burial and the Resemblance of Dipping to it. Sprinkling does not answer the Scripture-Description, nor the true Idea of Baptism. A Testimony of the learned Sir Norton Knatchbull in favour of the Baptists. Sprinkling or Pouring occasion'd Dissatisfaction in Cyprian's Time.

THE next Account that we have from Mr. W. is, that if we consult Stephanus, Suidas, Scapula, Arias Montanus, and Leigh's Critica Sacra, we shall find βαπτω and βαρλιγω to have these four Significations.

1. Mergere & immergere to plunge or drown.
2. Tingere to die or dip.
3. Imbuere & madefacere to moisten or wet.
4. Abluere & lavare to wash or cleanse.

To which I answer, 1. That all this makes for the Baptists, and against Mr. W. Tis plain that the two first Significations, are the genuine and proper Significations of the Words, mergere, immergere, tingere, to plunge, or drown, to die or dip. This is all we plead for. 2. The two other Significations

Significations are consequential and are strongly in our Favour; *imbuere*, and *madefacere*, *abluere* and *lavare*, to moisten or wet, to wash or cleanse; and is it not common in Wales, to take a Slice of Bread, and to moisten or wet it, by dipping it in a *Cup of good Ale*? Again is it not common to wash Blankets, Sheets and Shirts, by dipping them in a *Vessel of Water*? The moistening, wetting, washing and cleansing, are inseperable *Acts* from dipping, so that the Words *βαπτίω* and *βαπτίζω* necessarily imply these Things. Hence 'tis evident, that these Testimonies, instead of weakening the Cause, I endeavour to defend, do it a real Service.

He farther observes in the same Page, that 'tis unreasonable to suppose that our Lord intended, that this Word which he made use of here, to express the Modes of Baptism, should be so limited to one particular Meaning, as that all other Modes of Baptism should be esteemed invalid. To which I answer. How many Modes of Baptism has Mr. W. found in the Gospel? Why should he think it unreasonable, that our Lord should make use of a Word, which is suited to the Nature of the Ordinance to be perform'd? Was not our Lord a competent Judge, what Word would best express this Action? Or does our Author want an ambiguous Word, or at least to render this Word of our Lord doubtful? and that on purpose to introduce Sprinkling, or any other Method instead of Dipping, for any other Way will do well enough in his Account. But he should consider our Lord has given us, but one Word to signify this Action,

Action, and his holy Spirit accordingly assures us there is but one Baptism, one Lord, one Faith, one Baptism. For this Reason, we might well think, that People should be more cautious, in their Enquiry into the Mode of Administ'ring this Ordinance. Since there can be, but one true Way of it's Administration.

In the same Page, Mr. W. acquaints us, that the Words βαπτίζω and βαπτιζομένος, are used of washing Hands, Cups, Tables and Beds, Mark 7. which he says were not all of them washed by dipping. To which I answer, that he seems to be greatly mistaken in this Place, for when the Text verse 3. speaks of washing of Hands, it does not make use of βαπτίζω but of another Word; εἰπεν μὴ πυγμῇ νιφάδῃ τὰς χεῖρας, and even this Word πυγμῇ joined to νιφάδῃ, denotes, that they washed their Hands very carefully, so far, as up to the Wrist or Elbow. Tho' it will by no Means follow from hence, that νιφάδῃ and βαπτιζομένος are equivalent Terms.

2. When 'tis said, that the Pharisees washed themselves upon their coming from the Market, 'tis to be understood of their bathing themselves, and therefore 'tis properly expressed by βαπτισώμενοι, they plunge or dip, to wash away the supposed uncleanness they had contracted in the Market. And 'twas customary with them upon every slight Occasion to do thus. For this Reason they are upbraided with foolish Superstition.

3. When βαπτιζομός is applied to their washing of Cups, Pots, Vessels and Tables, 'tis very easily accounted for. They superstitiously abused a Ce-
remony

Ceremony of God's own Appointment. Lev. 11.32. For the Lord had commanded that whether it be a Vessel of Wood, or Raiment, or Skin, or Sack, whatsoever Vessel it be, it must be put into Water. But how these Things could be put into Water, without dipping of them, can't well be imagin'd. And if legal Pollutions required the washing of Garments, Skins, and Sacks, and Utensils of all Sorts, except earthen Vessels, which were to be broken, then, I say, 'tis no Wonder, that these fanciful People the Jews, abus'd the first Institution of this Ceremony, by ridiculously washing almost every thing, and their Beds, amongst other Implements.

Mr. W. proceeds, to consider those Scriptures that are produced by the Baptists, to prove that Baptism is to be performed by dipping only. p. 49. 50. and the first Instance he gives, in John 3.23. John baptized in Ænon near to Salim because there was much Water there. 1. He denies the Consequence, that the Reason why John baptized in Ænon was because there was much Water there, and alledges that the Reason why John chose this Place, was, that those who came to his Baptism might not travel far for the Ordinance. To which I answer, that this Method of arguing is not only subversive of the natural Meaning of the Scripture in this Place, but is also self-contradictory. For the Inhabitants of those Neighbourhoods and of the adjacent Country were to come to Ænon, for the sake of a Sufficiency of Water to dip them in. For this Reason they were to travel to the Place that the Administrator

Administrator had chosen for a Time, merely on Account of the convenient Depth of Water that was found there. Mr. W. is against their travelling, the Scripture gives the Reason of their travelling, I would ask the Reader, which of the two best deserves our Attention and Belief? Besides, * *Ænon* was a small Town or Village not far from *Jordan*, and we are clearly inform'd that the People did once travel from *Jerusalem* and all Parts of *Judea*, even to the very River *Jordan*, to be decently baptized there, of *John*. And pray what is the Reason that People might not as well travel to this *Ænon*, as others had once done to *Jordan*, to have a Sufficiency of Water for the easy Administration of *Baptism*?

2. Mr. W. urges, that Water was very scarce, in these hot Countries. I would ask him, was Water scarce in the Land of *Canaan*, to whom shall we give Credit in this Case again? to him and some few prejudiced *Pædobaptists*, or to the blessed God? Who gave this Character of the Land in general, both as to the Hills and the Valleys, Deut. 8. 7. *For the Lord thy God bringeth thee into a good Land, a Land of Brooks of Waters, of Fountains, and Depths that spring out of Valleys and Hills.* So that in those Places where they had not *Brooks* running upon the Surface of the Earth, they had *Wells* and *Springs* in the Earth, which supplied their Families with necessary Water. And every considerate Man knows, that one *Pail*, *Pitcher*, or *Bucket*

* Locus Palæstinæ ad Jordanem Flu. Car. Steph. Dict. Hist. Geo. &c.

full of Water, would have been as good for *sprinkling*, (had that been the *Custom*) as a *large River*. Therefore if this had been *John's Practice*, he would have no Need, to come to *Ænon* because there was *much Water*; but the Reason that the Scripture offers, speaks aloud, that a *small Quantity* would not do, therefore the People to be *baptized*, *must go to John*, where there was *much Water*. As for Mr. *W*'s *Criticism*, that the Original, *υδαλα πνλα*, had been better translated *many Waters*, he might have spared it, for it neither does him Credit nor Service; and he may easily see, that when * *πνλι* is applied to *υδωρ*, or when *πνλα* is applied to *υδαλα*, whether the Phrase be in the *singular* or *plural Number*, it denotes a great *Quantity of Water*, both in the *holy Scriptures*, and in other *Authors*. And with all, *one single Rivulet* having Pools, of *fair and deep Water*, would have been as fit for *John's Purpose*, as if he had *twenty*, wherein to administer the *Ordinance of Baptism*. For he and his deputed Disciples might in their Turns, relieve one another, and consequently baptize many hundreds in a little Time. And again, if we take *many Waters* to *sprinkle* with, would not *one Spring*, or *Fountain*, or *Well*, afford *Water enough* to *sprinkle many thousands*. Therefore take this *officious Translation* of *many Waters*, instead of *much Water*, in what Light you will, it appears *frivolous*; and indeed only serves, to shew the *Weakness* of that Cause, that wants such *trifling* and *groundless Remarks*.

* See the last Chapter of this Book.

2. The second Scripture that Mr. W. brings, is Matt 3. 16. where Christ is said to go up straightway out of the Water. And where our Author asks this Question, what if we say that ἀπὸ τῆς ὕδατος had been more properly rendred from the Water? by the Help of which Translation he would perswade us, that our Lord was not in Jordan, only upon the Brink or Bank of it. I answer, 'tis a wretched Shift, that he and others are put to. Let him compare this Account with that in Mark 1. 9. And Jesus was baptized of John in Jordan, the Greek is εἰς τὸν Ἰορδάνην he was dipp'd into Jordan, let him stretch all the Wit and Thought he has, and try whether the Bank, or rising Ground, was the objective Matter into which the Body of our Lord was baptized. Was he baptized into the Water, or into the solid Earth? Again, where does the Scripture declare John and the Persons he baptized, to be? Upon dry Ground or in the Water? for Satisfaction in this Case we are told exprely, he baptized them in the River Jordan, and not upon the Banks of that River. Mark 1. 5. --- and were all baptized of him in the River Jordan (ἐν τῷ Ἰορδάνῃ ποταμῷ) I hope that every Body understands the Difference, between a River and a rising Ground. And now, why will Mr. W. make use of fallacious Doubling, and Winding, to impose upon the simple and unwary Reader, to make him believe, that our Lord was not in the Water of Jordan, when the Scripture says plainly; that he was baptized in it, and into it?

But

But Mr. *W.* does not think himself safe as yet, he seems to carry a Consciousness along with him, that *John* did really baptize by dipping; for he says p. 51. that *John's Baptism is not to be the Christian Pattern, as to the Mode of it.* I would ask him, who alter'd the Mode? Our Lord did not, nor his Apostles after him, nor did they that succeeded them alter it 'till above 200 Years after our *Saviour's Time.* With what Face then would Mr. *W.* suggest, that *our Lord in the Words of the Commission gave Authority to alter the Mode of Baptism?* Is there any such Thing hinted there, as a *Change* of the *Mode* of administering this *Ordinance?* No, far from it, for our Lord confirm'd the *Mode of Baptism* in the Way and Manner, that *John* had practiced it from the Beginning, adding a settled Form of Words, in the Administration of it, to the End of the World.

But I proceed to the third Scripture that Mr. *W.* produces, as *that* which the *Baptists* urge in Proof of Dipping, which is *Acts 8. 36. --- 39.* Wherein the Account of the *Eunuch's Baptism*, we read Verse 38. *that they went both down into the Water,* and Verse 39. *they came both up out of the Water* ἐν τῷ οὐδὲν. In Answer to which Mr. *W.* says, *here is not one Word of Dipping.* No! What is it not said Verse 38. *that Philip baptized the Eunuch in that Water?* And did not our Author just now confess that the Word βαπτίζω signifies to dip? Did he not bring Criticks and Lexicographers to vouch the Signification of the Word βαπτίζω, as well as βάπτω, to denote, merge-re

re & immere, tingere, to plunge or drown, to dye or dip? 'tis strange if there should not be a Word here of *Dipping*, when by the Confession of himself and others, the chief and primary Signification of the Word is to *dip*. Nor is Mr. W. nor any Body else able to shew, one Instance, out of any Author, where the Word is ever used to signify *pouring* or *sprinkling*. Since the native and proper Meaning of it, always imports *Dipping*.

But because his Reasoning in the Paragraph following, is somewhat remarkable, I shall briefly take Notice of it. He says, they (*the Baptists*) will ask perhaps what Philip and the Eunuch did in the Water. Mr. W. answers, baptize the Eunuch, but whether by dipping or sprinkling, remains yet a Question notwithstanding this Text. To which I reply, that the Question remains only with prejudiced Minds, who are willing to baffle Scripture-Evidence, for most of the best *Annotators* and *Expositors* that he can consult, agree that the Eunuch was dipp'd. But we are told, that Persons who wore Sandals, might with a little Trouble, go a little Way into the Water, and when there, Philip might take up some of the Water in his Hand and pour it upon the Eunuch. To which I reply, that pouring or sprinkling, or taking Water up in the Hands, to administer this *Ordinance* with, did not come in *Fashion* for a great many Years after Philip's Time, you must wait 'till Father Cyprian's Days, before you hear, of any Plea in Favour of *sprinkling*. The primitive Christians made use of

Rivers, Brooks or Lakes, or had their *Baptisteries* and proper Places and Conveniences to dip in, by Way of clear Conformity to Scripture-Precedents of baptizing or dipping in *Jordan*, in *Ænon*, and in this *Water*, where the *Eunuch* was baptized. I may add further, that if taking Water up in the Hand would have done, then neither *Philip* nor the *Eunuch* had any Occasion to go into the Water at all; but only to go to the *Water-side*, and *Philip*, by taking some up in the Hollow of his Hand, might do the Business. Nor indeed was there any Occasion for the *Eunuch* to come out of his *Chariot*, for he might as well have been *sprinkled* there, *sitting*, as the Clinicks and sick Persons were baptized in their *Beds* in *Cyprian's Time*. The *Eunuch-Treasurer* might easily have order'd one of his *Attendants* to fetch some Water to the *Chariot-Door*. Tho' indeed Reason seems sufficiently to intimate to us, that a Person of his *Quality*, did not undertake such a Journey, without *Vessels of Wine and Water*, to refresh himself and Retinue, in travelling thro' *sandy* and *desert* Countries, to get Home to *Ethiopia*; and so a little Water out of his own Bottle, would have done as well for *sprinkling*, as that which they met with by the Way. But, *they both went down into the Water*, both *Philip and the Eunuch*, that this eminent *Convert* might be baptized or *dipp'd* therein, according to the Institution of our *Lord*. What follows from Mr. *W.* is so mean and silly, that I am very sensible the Repetition of it will be fulsome to the Reader, viz. if the *Eunuch* was *dipp'd*, it is plain that

that his whole Body was not dipp'd by Philip. For according to their Argument and Practice, he went into the Water, and so dipp'd Part of his Body himself, and if Philip plung'd him, 'twas only that Part of his Body that he had not plung'd himself. Any one may easily observe, that our Author does not know what to do with this Instance, he would suppress it, if he could, and smother the Evidence of Truth, that appears so glaring in it. He seems to confess by halves, that Philip dipp'd Part of the *Eunuch*, but 'tis with Regret, that this partial Confession comes thus dribbling from him. And therefore, I proceed to what Mr. W. advances p. 52. where he tells us, that the Scriptures which the Author of the Reflections (Dr. Gale) upon Mr. Wall, and others lay great Stress upon, and often quote in Proof of Dipping, as Rom. 6, 4. and Coll. 2. 12. where Christians are said to be buried with Christ in Baptism, but he tells us, that it falls out unhappily, that neither of these Texts relate to the Mode of Baptism. So that tho' they should produce ten thousand Quotations out of such as understood them in this Sense, it will be nothing to the Purpose. To which I answer, I imagin'd that Mr. W. paid greater Veneration, to those very able and learned Pædobaptist-Expositors, who give their Sentiments against him, and who explain these Places as referring to the antient, and Scripture-Mode of baptizing; nor is it possible, to give a rational and fair Account of these Expressions, without giving this Interpretation of them, i. e. that they shew the Resemblance there

is, between our *Baptism* and the *Death of Christ*, as well as our *Death to Sin*; and between his *Resurrection*, and our *rising again to a Life of Righteousness*. We are buried with him by *Baptism* into *Death*, and planted together in the *Likeness of his Death*. ---- also in the *Likeness of his Resurrection*. Now if Mr. *W.* thinks fit, to deny the Truth of this Exposition ten thousand Times, I promise not to believe him, so that I am just even with him, for his *Positiveness* in this Matter. What we have in the next Paragraph is the same Sort of *ridiculous Logic*, with that which I have but just now transcribed p. 52. where he says, *that there is no good Resemblance betwixt Christ's Burial and Dipping in Baptism, his Resurrection and their coming out of the Water, or from under the Water; it will be own'd that Christ was carried to the Tomb, such as are dipp'd go themselves into the Water. Christ in the Language of Scripture lay three Days and three Nights in the Tomb; they never continue three Minutes under Water. Christ's Burial was not by plunging into the Earth, but laying him in a Tomb cut of a Rock, which for ought they know, was without so much as covering him with Earth, they are plung'd into the Water,*

Now, tho' this loose and romantic Way of talking, does sufficiently expose itself, and needs no Remarks, yet for the Satisfaction of the Reader, I shall observe these following Things.
1. Mr. *W.* knows that Similitudes were never design'd to run *exactly parallel*, there is a *Parity* and *Disparity* always allowed in *Metaphors*.

2. When

2. When he talks of continuing three Minutes under Water, I never heard of any who were continued half one Minute there; for 'tis not the Length of Duration, but the Nature of the Action, and its Conformity to the Command of Christ, that must render the Ordinance valid,

3. When he says, that Christ's Burial was not by plunging him into the Earth, but laying him in a Tomb cut out of a Rock, which for ought they know, was without so much as covering him with Earth. I answer, that our Lord was buried after the Manner of the Jews, and of the best Families among them; Joseph of Arimathea in whose Tomb he was laid, was a Person of Honour, and a Member of their Sanhedrim, and we find that Abraham purchased the Cave of Machpelah for an hereditary Place of Burying after this Manner.

Gen. 23. 20. It may not be improper to insert here, what the learned Casaubon has given us, in a Dissertation on the Jewish Way of burying in these Caves or Tombs. Where he informs us, that after the Cave was dug or made, there were several Pits or Holes in the Form of Graves, made at the Bottom, to place so many Corpses in. And according to this Account, every Corpse must be doubly buried, first in the Cave, afterwards in its proper Hole. His Words are these.

* But in the Cave there were eight, or as others will have it thirteen Holes made, to place different

* In eâ autem Cavernâ octo (alii volunt tredecim) cava vanda erant foramina, ad singula Corpora reponenda.— totum

rent Corpses in;---- the Ground was all stony round about Jerusalem, the Place where the Body of our Lord was laid, was one of those eight or thirteen Holes,---- and in the next Section, he tells us, that these Pits or Holes, were dug seven Cubits deep, &c.

And now, pray, is there no good Resemblance and Analogy between our Baptism, and the Burial of our Lord? He was decently laid in the Tomb or Cave, in the Heart of the Earth, and, they who are baptized, are decently laid in the Heart of the Water. He was rais'd again to a never dying Life, they who are baptized, are raised again to a Profession of Newness of Life, and into the Belief of Christ's Resurrection. So that Mr. W. may oppose and deny this Resemblance as long as he thinks proper, but he will thereby only manifest his own impotent Prejudice, he will never be able to destroy the Significancy of Dipping, in the Ordinance of Baptism, since the Scripture so plainly declares the Likeness there is between it, and the Burial of Jesus Christ. 2. It may be worth while to consider that Dr. Hammond, who seems to be a Favourite-Author with Mr. W. does not scruple to assert the Resemblance between Primitive-Baptism, and the Burial of our Lord. The Doctor's Words on Rom. 6. 3. are these, 'tis a

totum circa Jerusalem solum esse saxosum. Locus ubi positum est Corpus Domini, unum erat ex illis octo vel tredecim foraminibus — foramina in quibus Corpora condebantur, ad septem cubitorum altitudinem solere cavyari, &c. Casauboni Exercit. ad Card. Baron. p. 470, 471.

Thing

Thing that every Christian knows, that the Immersion in Baptism, refers to the Death of Christ, the putting of the Person baptized into the Water, denotes and proclaims, the Death and Burial of Christ. and certainly, there can't be a conciser and fairer Account, of the meaning of the Place.

3. When Mr. W. would suggest, that the Body of our Lord was not so much as covered with Earth when he was buried, I would ask him, if a Corps was deposited after this Manner in a Cave, dug in the Side of one of the Hills, or Rocks, not far from Abergavenny, whether the said Corps, would not be judg'd to be sufficiently and properly interr'd?

I come now to Mr. W's Reasons, why he looks upon Baptism by Sprinkling or pouring, as valid as that perform'd by dipping, p. 53. where he tells us, *I think the Command to baptize requires no more, but that it should be done by Application of Water, without determining how the Water is to be applied.* To which I answer,

1. That 'tis a manifest Reflection upon the Wisdom of our Lord, as well as an Insult upon common Sense, to attempt to persuade People, that all Nations are left to their Liberty, how they administer a Gospel-Ordinance; and that there was, no settled way, of administering this Institution at first, but that it was carelessly left to the various Humours and Fancies of whimsical Men. One may easily perceive the Reason of Mr. W's Indifferency in this Point, 'tis that he may be at Liberty to sprinkle; but if he could find Sprink-

ling, once us'd in Scripture, he would soon condemn all other ways, and plead for that only: but because he sees and confesses, that Dipping was used in the Primitive Times, therefore he is for any other way to avoid that, for it does not please him *at all*; this is the visible State of his Case.

2. Who gave him and others Authority to diversify the Mode of the Administration of Baptism? is he to act as his Fancy leads him, in licenciously altering an Institution of Christ?

3. I would fain know, whether he would be satisfied, if some of his Brethren should take upon them, to sprinkle the Feet instead of the Face, or to sprinkle the Hands instead of all the rest; would this be valid? would it answer a good Conscience towards God, in obeying him in this Ordinance? did our Lord leave it at so loose and indifferent a Rate, as that People may with Safety take such a Liberty?

4. When Mr. W. talks of the Application of Water in Baptism, the Phrase suits well enough to the Practice of Sprinkling, but does by no means agree with the Idea the Scripture gives us of the Administration of Baptism: for in a strict logical Sense, in the Case of Baptism, the Water is not so much applied to the Body, as the Body is applied to the Water: thus John baptized in the Waters of Jordan and Ænon by putting the Bodies of Men and Women into those Waters. And Philip and the Eunuch, went both into the Water, 'tis not said, that it was brought to them, nor is it said to be applied to the

the *Eunuch*, but his *Body* was baptized or *dipp'd* in it : so that according to the *true Idea* of Administration, and the *proper way* of speaking of it, the *Body* is the *Subject*, which is *applied* to the Water, as the *Object*, into which 'tis *baptized*. And indeed the Method of *Sprinkling* of *Infants*, destroys the *very Scripture-Notion* of true Baptism ; both the *Subject* and the *Mode* are *incompatible* with the Description of the Gospel ; and any unbiassed Judge (a *Turk*, *Jew*, or an *Indian*) in reading the *New Testament*, would wonder, how it should enter into the *Heads of People*, to substitute *Sprinkling*, in the Room of *Dipping*, which the Scripture constantly refers to, and to *content themselves* with *Babes*, instead of *penitent Men* and *Women*, who, by Right ought to make an *open Confession* of Sin, to *God* and his *Church*, before they are admitted to this *holy Ordinance*. The *Innovation* is *surprizing*, to any, except those, who are *educated* in Favour of it.

Therefore, what he says in the Paragraph following; is to little Purpose, *viz. that a little Water is as significant of the Blood of Christ, and the Graces of the Spirit, as a great deal*. For reducing the *Quantity* of Water, from a sufficiency to *dip*, only to a sufficiency to *sprinkle*, destroys the *very Being* of *Gospel-Baptism*. For, as a *small Quantity* of *Wine*, only to *wet the Lips*, or *Tip of the Tongue*, in the Lord's *Supper*, cannot be called *Drinking*, and consequently can't answer the *End* in that *Ordinance* ; so a *little Water* only sufficient to *sprinkle*, can't be said

said to be *Gospel-Baptism*, for the *Nature* of the Ordinance requires *dipping*: the *formal Cause* here enters into the *very Nature* of the *Thing* it self. It may not be improper in this Place, to lay before the Reader, some Observations of the Learned Sir Norton Knatchbull, in his *Annotations* on that Passage of the *Apostle Peter*, 1 Pet. 3, 20, 21. —— wherein few, that is, eight-Souls, were saved by Water: the like Figure whereunto, even *Baptism*, doth also now save us (not the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God) by the Resurrection of Jesus Christ. After having elaborately explain'd the Words, he says, ‘ so that in Conclusion we may positively affirm, that *Baptism* is properly and solely a Type of the Resurrection: and to this Truth do give their Suffrage the Apostles, Fathers, Schoolmen, almost all Interpreters ancient and modern, and even our English Church it self, its Judgment being manifest in the Rubrick of the Common Prayer, which enjoins the dipping of Infants in *Baptism*, allowing only in some Cases the Liberty of Sprinkling or Perfusion. The Thing it self is so manifest, that there is no Need of Testimonies to confirm it; but because there be not a few which teach otherwise, led thereunto by Example and vulgar Error, it will not be amiss, if but to free myself from the Imputation of too much Confidence, out of innumerable Testimonies, to cite some few. And we first begin from the Apostle Paul, Ἡ αγνοῶν ὁν οὐκ εἰσπιστεύει, &c.

&c. know you not that so many as were baptized into Jesus Christ, were baptized into his Death? therefore we are buried with him by Baptism into Death, that like as Christ was raised from the Dead by the Glory of the Father, even so we also should walk in Newness of Life, Rom. 6. 3, 4. &c. Συνταφίντες αὐτῷ ἐν τῷ βαπτίσματι, &c. being buried with him in Baptism, wherein you are also risen with him, through Faith of the Operation of God, who has raised him from the Dead. Col. 2. 12. Ἐπεὶ τοὶ ποιήσοντες &c. else what shall they do, who are baptized for Dead (Bodies), if the Dead rise not. 1 Cor. 15. 29. As much as if he had said, in vain does the Church use the Sign of Baptism, if there be no Resurrection. You have it abundantly proved also in the primitive and latter Writers. For Example, that believing on his Death, διὰ τῆς βαπτίσματος αὐτῷ εγγενοῦται τὸν αὐτὸν τὸν αὐτοῖς αὐτῷ ἑγενόμενον, by his Baptism ye may be made Partakers of his Resurrection. Ignat. Ep. ad Trall. βαπτίσμα εἰς τὸν θάνατον τὸν Κυρίου διδόμενον, Baptism was given to set forth the Death of the Lord. Ep. ad Philadel. in the Name of Ignatius. The Death of Christ, Const. Apost. τὸ πάθος καὶ τὸ αὐτὸν αὐτῷ ἐν τῷ βαπτίσματι πελεψμένον τῷ σύμβολῳ, in Baptism we perform the Signs of his Passion and Resurrection. Just. Mart. we know one saving Baptism, since there is but one Death for the World, and one Resurrection, ἀντί τοῦτος εἰς τὸ βαπτίσμα, whereof Baptism is the Type, &c. Basil Mag. hear what St. Paul saith

faith, they were all baptized in the Cloud, and
 in the Sea, βάπτισμα καλεῖ τὸν δαλάτην ὅδον
 he calleth their Passage through the Sea, Baptism; for it was an Escape from Death, &c.
 Basil. Seleuc. οἶν μέλομεν βαπτίζειν, when we
 go about to baptize, we bid to say, I believe in
 the Resurrection of the Dead, and in this Faith
 we are baptized. Chrysost. Baptisms Resurrectionis pignus & imago, Baptism is a
 Pledge and Figure of the Resurrection, Ambr.
 Baptismus Arrabo Resurrectionis, Baptism is
 an Earnest of the Resurrection; Lanct. Aquarum Elemento sepelimur, we are buried in the
 Element of Water, Anselmi. Mersio Mortis
 & sepulturæ formam gerit, Immersion bears
 the Form of Death and Burial, Bernard. Lau-
 dabilius, & tutius, & communius, &c. Bap-
 tism is perform'd more laudably, more safely,
 and more commonly by Dipping, for by Dipping,
 the Figure of Christ's Burial is represented, T.
 Aquin. Ipsum baptizandi verbum mergere
 significat, &c. The Word Baptism does signify
 Dipping under the Water, and it is evident the
 ancient Church used the Ceremony of Dipping,
 Calv. Baptismus Græca vox est, &c. Baptism
 is a Greek Word, and signifies properly Immer-
 sion in the Water, and this Signification does
 agree with our Baptism, and hath Analogy to
 the Thing signified, for by Baptism we are bu-
 ried together, and as it were drowned with
 Christ, being dead to Sin, &c. Zanch. ——
 I shall only add the Judgment of an ingenious
 and learned Man, whose Testimony in this
 Matter

Matter is not to be suspected or refuted. His Words are these, " Porro quamvis immersionis Ceremonia, & olim fuit Communior, &c. Tho' the Ceremony of Immersion was anciently more common, as appears by the unanimous Discourse of the Fathers when they speak of this Matter, and doth more lively represent the Death, Burial and Resurrection of the Lord and us, which are mystically done in Baptism; the which Signification of Immersion the Fathers do so often urge, &c. from whence St. Thomas affirms, that the Ceremony or Rite of *Dipping* is the most commendable. Yet there have been many Reasons, for which it was sometimes convenient to change this Custom of *Dipping* into some other Kind of Ceremony near unto it, &c. From hence therefore the Ceremony of *Perfusion*, or *pouring on* of Water, as middle between *Sprinkling* and *Dipping*, was much in Use; which Custom Bonaventure saith, was in his Time much observed in the French Churches and some others, tho' he confesses the Ceremony of *Dipping* was, the more common, the more fit, and the more secure, as St. Thomas teacheth, &c. — Thus far *Esius*, in whose Words, we have a manifest and ingenious Concession, that *Dipping* was the ancient Ceremony, which constantly the Fathers taught, as more lively representing the Death, Burial, and Resurrection of Christ and us; that the Schoolmen held the same, for the most secure and commendable Custom: That

‘ That the Custom of Perfusion crept *unawares* into the *Church*, for *what Causes* he mentions not.’ —— and a little further, ‘ to put an End to this Discourse (says this Learned Knight) I do affirm with *Alexander de Halys, Tinctio est formalis Causa Baptismi*; that *Dipping* is the *formal Cause* of *Baptism*, &c.” Now ’tis a very light Matter with the *Baptists*, what Regard Mr. *W.* or some of his *Brethren*, may pay to these *Testimonies, Suffrages and Concessions*; ’tis sufficient to observe, that such a *Cloud of Witnesses, Apostles, Fathers, Schoolmen and Reformers*, are *infinitely above* his Contempt, and they all jointly reflect, a singular Honour on the *Prætice of the Baptist-Churches*; which have the Courage to assert and to practice this Truth, in an *Age*, that shamefully runs with the *Stream of Popularity*, in the neglect of a due Submission, to a *solemn Ordinance of Jesus Christ*.

But what Mr. *W.* says p. 54 is remarkable, that He can’t think, that *all who were baptized in the Apostolic Age* were *dipp’d, &c.* I answer, his Incredulity is of no Weight, in this Controversy, ’tis sufficient that he confesses they *dipp’d in the Apostolic Age*. But ’tis material for him to acquaint us, whether they used *two ways*, or any *other way* than *Dipping*, in that Age, and let him shew us where he has found it, and what that *particular other way* was. This is what the *Baptists* require a Proof of, if he or any others can produce it.

As to what he says p. 55. That *St, Cyprian in a set Discourse on this Subject, declares Baptism*

tism by Sprinkling, as valid as that by Immersion. I answer, that this is not a fair Representation of Cyprian's Case. For

1. Cyprian does not represent Sprinkling as the ordinary and stated way of Baptizing, but as a Thing that might in his Opinion be excused in Cases and Instances of mere Necessity. Therefore this Method of Sprinkling was only used to Persons, who were Sick, Weak, and Bedrid, who were in eminent Danger of Death, and who could not come out of their Beds, to be baptized in the usual way of Dipping: For this Reason they were called, Clinicks.

2. Cyprian does not so much as pretend that Sprinkling was ever made Use of by the Apostles, therefore he does not offer to urge their Authority in Defence of it, but humbly and modestly propounds his own Opinion in this Matter, nor was he over eager, to impose his Sentiments upon others, but leaves them to their Liberty to judge, and act in the Case as they thought fit and most reasonable. The Ground that he argues from, is, the sprinkling of Waters under the Ceremonial Law, on some Occasions, and some metaphorical Sprinkling mention'd by the Prophet Ezekiah, Num. 19. 4. and 19. 19. Ezek. 36. 25. Surely this is too slight and far fetch'd a way of Reasoning, to determine the Mind of any considerate Man, about an Ordinance of the New Testament.

3. This Novel way of Sprinkling that Cyprian was willing to recommend in some necessitous Cases, it seems, gave Scandal and Offence to other

other Christians, as appears by divers Instances from himself: The *very Epistle* that he wrote to *Magnus*, sufficiently shews the Dissatisfaction and Scruple that *Magnus* had in his own Mind about this Busines. For the *Question* was, whether such were to be accounted *lawful Christians*, who had been only *sprinkled* in their *Beds*, and not baptized by *Dipping* according to the *stated Method of the Church*. Now *Cyprian* to soften the Matter, declares that he was not for prescribing to any Body. And indeed the Epistle to *Magnus* is full of Difficulties and Objections thrown in his way, on the Account of this *newly invented Practice of Sprinkling the Clinicks*, which he endeavours modestly to remove, and to answer. He begins in stating of the *Question thus.* * “ You ask me
 “ dear Son, what I think of those, who have ob-
 “ tain’d the Grace of God in their Weakness and
 “ languishing State, whether they are to be ac-
 “ counted true Christians, since they have been only
 “ perfus’d (or sprinkled) and not washed all over,
 “ in the Saving Laver.

He answers him in this Manner, “ † my Mo-
 “ desty will not allow me to prepossess the Minds of
 others

* Quæsisti etiam Fili charissime, quid mihi de illis videatur, qui in infirmitate & languore, Gratiam Dei consequantur, an habendi sint legitimi Christiani, eò quod, aqua salutari, non loti sint, sed perfusi? Cyp. Ep. ad Mag. Edit. Paris. 1643.

† Qua in parte Nemini Verecundia & Modestia nostra præjudicat, quo minus unusquisque quod putat, sentiat, &

" others with my Sentiments, let every one rather
 " think and judge as he pleases, and act accord-
 " ingly, —— and a little further he says, that
 " in the Saving Sacraments, when Necessity obli-
 " ges, and God granting his Indulgence, Abridge-
 " ments of divine Things, will confer all that is
 " necessary on true Believers.

As he proceeds, he is obliged to answer divers Objections, made by those, who were against this Sprinkling, where he says, " * It ought not to make any Body uneasy, in that the Sick are sprinkled, or have Water poured upon them, —— moreover there are some, who will not give the Name of Christians, but *Clinicks*, to such as have obtained the Grace of Christ, by the Saving Water (of Sprinkling) and true Faith, I cannot find where they picked up this Name.

And towards the End of this Epistle, there is mention of a Distinction between pouring upon the *Clinicks*, and the *washing* of the other *Chris-*

& quod senserit faciat. —— in Sacramentis salutaribus, necessitate cogente, & Deo indulgentiam suam largiente, totum credentibus conferunt Divina Compendia. *Cyp. Ibid. ad Mag.*

* Nec quemquam movere debet, quod aspergi vel perfundi videntur ægri, —— porro autem quod quidam, eos salutari aquâ & fide legitimâ, Christi gratiam confecutos, non Christianos, sed Clinicos vocant, non invenio unde hoc nomen assument, &c. *Ibid.*

† Utrumne loti sint, an perfusi, utrumne Clinici sint, an peripatetici, *Cyp. Ibid. sub finem.*

tians, who had been baptized in the *regular* way, by *Dipping*.

And 'tis certain that they were against admitting *such* to the *Ministry*, who had only receiv'd this *Clinick Baptism*, so that *Sprinkling* was but very poorly esteemed of, in those Days, and the Authority and Influence of *Cyprian*, could scarce make it go down with the People of *Africa*.

CHAP. VII.

Mr. W's Reasons for Sprinkling, and against Dipping, frivolous and uncharitable. His Pretensions to Antiquity examin'd, most of his Testimonies spurious, or of no Weight. The two first Centuries of Christianity, declare for the Baptists. One unscriptural Practice leads to another, as, pleading the Necessity of Infant-Baptism, brought on Infant-Communion.

TO follow my Author, it may be expected, that I should take a little Notice, of the Reasons, which induce Mr. *W.* to make Choice of Sprinkling before Dipping, which are to this Purpose; *In some Places*, he tells us, *and at some Times of the Year*, Dipping would be very dangerous. To which I answer, 1. Does he think that our blessed Lord did not know and consider, the Consequences of the Mode of this Ordinance, when he instituted it, and order'd it to be perform'd in all Nations, to the End of the World? Or are some Men in our Day grown more wise and wary, than the great Divine Law-giver himself? 2. I would fain know what they did in the Land of Canaan, and in other Eastern Countries, in cold Weather, for they have Frost and Snow in their Seasons, there; did they dip in warm Weather, and sprinkle in cold Weather, according to the Variety of the

Seasons? 3. How did it fare, with the People of these *Western Nations*, even with tender *Infants* before Queen Elizabeth's Time? for 'tis acknowledged on all Hands, that *Dipping* was the general Practice to Young and Old 'till that Time. 4. Does he imagine that his *Surmizes of Dangers* will pass for Arguments? when the greatest *Physicians* of the Age, who should best understand *Causes* and *Effects* in our Constitutions, assures us, 'tis a *salutary Practice*; and consequently they recommend *Dipping* at *all Seasons* of the Year, in this *Climate*, for the Sake of *Health*. And now, whom shall we believe in this Business, a *Pædobaptist Writer* fill'd with *Prejudice* against this Practice, or Learned, profess'd *Physicians* who impartially consult the *Common Good*? but Mr. W. insinuates, that many weak *Constitutions*, have suffer'd by unseasonable *Dipping*. I answer, if he had known any *Instance*, that he dar'd have ventur'd to publish, of any who had suffer'd by being baptized *this way*, I am satisfied, he would have sounded the Trumpet as loud as he could, nor would he conceal such a *Thing*, as might have reflected any Degree of *Dishonour* upon *this way*. Witness his painting out, to the Reader, a vile *Scene* conceived in his own Imagination, of baptizing People stark *Naked*, and that before a mix'd *Company* of Men and Women, p. 56. there he remarks upon the *immodest Forwardness* of *Women* particularly, in appearing before others in loose Garments, in order to be baptized. But here, p. 55. he works subtilly upon

upon the *Passion of Fear*; that if possible, he may frighten *weak* and *timorous* People from their Duty, by urging that the *Health* of Persons is *endanger'd*. He does not offer to pitch upon *any Instance*, lest he should be called upon to prove it; but his good Will is the same, for he leaves a base *innuendo* with the Reader, as if *many weak Constitutions had suffer'd by this Practice*. An excellent Specimen this, of the fulsome Grimace, of his *Preface*, varnished all over with *Charity*!

In the next Paragraph, we are told, that *when Persons are dipp'd in Garments, it may happen that some Part of the Body shall not be touch'd with Water, and then there is not a total Immersion*. No! sure, if they are put under Water, they are immers'd, if the Water should not touch the Skin, for Immersion, I hope, does not consist in Wetting, but in Dipping. What! is not a Stone immers'd, when thrown into the Bottom of a deep River, tho' the Water, by its moistening *Quality*, should not reach the Inside of it, even for a considerable Space? but if it should be taken up again, in few Minutes, it may be said, to have been *truely*, and *properly immers'd*. Let Mr. W. review this Sort of Reasoning, and he will find his Objection very leaky, and will sink of it self. As to the subsequent Part of his Argument, upon this Head, I have fully consider'd it, elsewhere, and therefore shall proceed to his next Objection.

OBJ. VII. *Infant-Baptism is a new Invention.* Here still, the Reader is to remember, that 'tis

the Objection of the *Baptists*, as stated by Mr. *W.* But I must acquaint him, that the *Baptists* don't say, that 'tis a new Invention; on the contrary they confess, that 'tis an old Invention, even of 1400 Years standing. Therefore this Practice can't in any Colour of Reason, in our Day, be called a new one. The Baptists indeed urge, and that with good Evidence, that this Business is *not of God*, nor any where to be found in his written *Word*. And 'tis this occasions the Dispute between the *Pædobaptists* and them.

Mr. *W.* undertakes to answer the Objection against the Novelty of the Practice, by referring us to Antiquity, particularly to Dr. *Cave's Primitive Christianity*. Part I. Ch. 10. to the Author of the *Enquiry into the Constitution*, &c. Part II. from p. 44 to p. 55. to Dr. *Hammond's Tract of Infant-Baptism*; and to Mr. *Wall's History*. Here, I may very well ask, why did not Mr. *W.* single out, some Proof from genuine Antiquity, as quoted by these very Learned Writers, and lay it before us? if he could in any of these worthy Authors, find competent Proofs of Infant-Baptism, within two Hundred Years after Christ, it would have been worth his while to have produced such. This would have been somewhat effectual to his Purpose. But instead of this, we are put off with Citations, which are scandalously precarious, some out of Suppositions or spurious Authors, and others so late, as towards the middle or latter End of the third, if not the fourth Century.

Of the former Sort is that pretended one of *Justin*

Justin Martyr, quoted by Mr. W. out of Dr. *Hammond*; but the Unhappiness is, that Dr. *Hammond himself*, was not sure who wrote that Book, *Resp. ad Orthod.* he only calls it an *Ancient Piece*; and therefore a *Quotation* upon such a doubtful and precarious Foot, can be of no Force with an impartial Reader: For if it be uncertain who writ a Book, and at what Time it was written, the *Credit* of that Book, as an *historical Evidence*, must sink in Proportion.

Of the same Sort is another Citation brought by Mr. W. out of Dr. *Hammond*, viz. *that the Church had received Tradition from the Apostles, to give Baptism to Infants*; but Dr. *Hammond* confesses, that he is more uncertain about the *Author* of this Treatise than the other; and brings Mr. *Causabon* to vouch in the Dark for it; but it falls out, that he neither could tell who writ it, and he owns that there was a great Debate as to the *Author* of it, about the Year 420 after *Christ*.

Again, of the same Sort is another Quotation, taken by Mr. W. out of Dr. *Hammond*, from the *Constitutions*, Lib. VI. Ch. 15. but Dr. *Hammond* is at a great Plunge, who to make the *Author* or *Authors* of this *Work*, as any of the former; and to mend the Matter, there is No Body can tell when, nor by whom these *Constitutions* were written; and very few *Lear-*

* Dr. *Hammond's* Queries, p. 251.

ned Men at this Time of Day, lay any Stress on this Performance, but rather treat the Work with Neglect and Contempt, as to its being of an *Apostolick Original*.

Therefore such Citations as these, are not likely to establish any scrupulous *Pædobaptist*, nor ever to carry Evidence sufficient with them, to convince any *professed Baptist*.

Therefore I come to the other Sort of Testimonies produc'd by Mr. W. and they are from *Origen*, *Cyprian*, and *Augustin*. From *Origen*, as cited by the excellent *Author* of the *Enquiry*, Part II. p. 45. where I observe, that they are not the Words of *Origen* himself, but the Expressions of a *Translation* made of him, and there are grievous Complaints among Learned Men, about the Translations of this *Father (Origen)* in particular : That his Works are so corrupted, alter'd and interpolated, that a Man scarce knows, whether he reads him, or some other officious *Commentator*, in his Room. *Grotius* says, a great Deal of what is ascribed to him, is an *unknown Author's*, and a great Deal interpolated. And *Huetius* says, that his Works are deform'd by perverse Interpretations. There are divers others, who complain to the same Purpose, as the Reader may find in Dr. *Gale's Reflections*, more at large. Particularly Mr. *Du Pin* says, those Pieces we have in Latin, are translated by *Ruffinus* and others, with so much Liberty, that it is a difficult Matter to discern what is *Origen's own*, from what has been foisted in by the Interpreter. Now, this is enough to discre-

discredit the Translations that are handed to us, of this *Father*; and his own proper *Greek Works*, are so far lost, that the most strict *Searchers* into his *Remains*, are not able to produce out of him any Thing in Favour of *Infant-Baptism*. But suppose that the Translation expresses the Sentiments of *Origen*, yet he does not pretend to ground Infant-Baptism upon any Revelation in the New Testament; but argues from some Passages in the *Old Testament*, out of *Job* and *Isaiah*, as his Fancy led him; for he imagin'd, that their Baptism would wash away Infants *Original Pollution*, and for this Reason he thought it was necessary to administer it to them; but he does not offer to plead one Word from *Christ's Institution*, or any *Example in the New Testament*: and withal, this *Father* flourished about 230 Years after *Christ*, and we allow that Infant-Baptism began to be introduc'd towards the middle of the *Third Century*. So that if this *Proof* was good and valid, it would very little affect the Controversy in Hand.

The next Citation we have, is that of *Cyprian* Anno 250. and here 'tis readily acknowledged, that he pleaded for Infant-Baptism; but then 'tis very strange, that an *African Bishop* (*Fidus by Name*) should be uneasy to know the proper Time, to baptize Infants, whether in the Compass of two or three Days, or the Space of eight Days after their *Nativity*; and that this should be a Business to be determined in a *Synod*. It gives every *impartial Enquirer*, very strong Ground of Suspicion, that this was a *novel Practice*,

Practise, at that Time, for the *Regulations* of it were not, it seems, well settled as yet. Whereas, if the Practice had been handed down, from the *Apostles Days*, as a great many confidently pretend, what Need were there of a *Synod* to determine the Time, when Infants might be baptized? Or, this *Bishop* must be very indifferently qualified for the Duties of his Office, that he was no better acquainted with a Business of this Nature, himself. But when *new Laws* are *enacted*, People are commonly cautious *at first*, how they put them in *Execution*, and 'tis very probable that this was the Case of *Fidus*.

As to the last Testimony produced by Mr. *W.* out of Dr. *Hammond*, from St. *Augustin*, I freely confess it, but then St. *Augustin* lived in the *Fourth Century*, when Infant-Baptism had got strong Footing, and it has held it from that Day to this. The *Baptists* never pretend to deny these Things.

What we expect and require of Mr. *W.* and the *Pædobaptists*, is to produce some *Vouchers* of received Authority, out of the two first hundred Years, for this Practice of *Sprinkling Infants*, which none of them have been able to do, *bitherto*. 'Tis an easy Matter to prove Infant-Baptism from the *Third Century downward*, but what we want, is to trace it *upward*, thro' the *Second and First Centuries*, to the Days of the *Apostles*; and to give tolerable Evidence that they practised it. If any one can do this from Authentic Records, we shall be very thankful to him. 'Till this be done, 'twill be to little Purpose

Purpose for Mr. *W.* to tell us, as he does, p. 59. that many more Testimonies from Antiquity might have been added; and a little lower, he says, all the Stress that he lays upon these Testimonies, is to shew, that they who lived in the Apostolic Age, and therefore had the best Advantage of knowing their Sentiments and Practice, in this Point, did themselves practise Infant-Baptism; and declared it to be a divine Tradition. I answer, would not any one think, from this grave Conclusion, that our Author had effectually proved Infant-Baptism, to be derived from the very Apostles themselves? Whereas, on the Contrary, I have shewn from Dr. *Hammond*, whence Mr. *W.* took those Citations, that the very Passages, they lay the greatest Stress upon, deserve no Credit. Neither the Authors, nor the Time of writing these Passages can be found out, and Dr. *Hammond* himself, acknowledges all this. With what Face then, could Mr. *W.* urge it to his Reader, that these Testimonies came from such as lived in the Apostolic Age?

Having now dismiss'd what Mr. *W.* had to offer from Antiquity in Defence of Pædobaptism, I come to consider his Surprise, that the Baptists, the Opposers of Infant-Baptism, should pretend to Antiquity on their Side also, p. 56. To which I answer, that I can scarce think, that he will dispute Sacred Antiquity with us, I mean the Historical Accounts, which we have recorded in the New Testament. For as Things are left there, they speak aloud in Favour of the Baptists, and there is not one Word of mention

tion made of *Pædobaptism*. Will he pretend that *John the Baptist* baptized *Infants*? let him and others consider and examine all that is said or written of that *great Man*; and they will find, that he baptized vast Numbers, even Multitudes, from *Jerusalem* and *Judea*, and the *Regions round about Jordan*, *confessing their Sins*. Which shews beyond Contradiction, that they were *Adult Persons* which he had to do with.

Again let the *Ministry* of our blessed *Lord* and his *Disciples*, be narrowly examin'd, and there is not the least Account of *Infants*, at any Time admitted to *holy Baptism*. Further, let the *Records* of the *Churches*, and of the *Acts of the Apostles* be consulted, and there is not to be found the least Footstep, of Infants being baptiz'd, and admitted *Members of the Christian Church*. But on the Contrary, the Nature of the History, and the Account we have of the Conduct of the *Apostles*, in framing and modelling the *first Churches*, give no Ground to believe that Infants were baptized. There were many Thousands of Men and Women, admitted to this Ordinance, and to the *Lord's Supper*, and expressly said to be *added to the Church*, but not *one Infant* reckon'd among all these. So that Mr. *W.* is utterly excluded all Manner of Claims to *Scripture-Authority*, whatever Success he may hope to meet with in the *Ecclesiastical Accounts* of the following Ages of *Christianity*. And tho' divers Innovations crept in, immediately after the Days of the *Apostles*, yet there are some *Remains* in the Writings of their Success-

Successors, as to the Nature of the Ordinance of *Baptism*, and of the *Circumstances of Persons* submitting to it in those Days, which fairly determine Things in Favour of our *Perswasion*, and against *Pædobaptism*. And for this Reason, it may be very necessary to give the Reader some transient Taste, of their Way of Speaking, and Reasoning about Baptism, by which he may judge of their Sentiments in that Matter. And I shall instance in St. *Barnabas*, for this holy Writer having quoted some Passages of the *first Psalm*, as particularly *he shall be like a Tree planted by the Rivers of Water, that bringeth forth his Fruit in his Season.* —— observe, says St. Barnabas, how he describes the *Water and the Cross* together. “*for, * he says thus, they are bleſſed, who placing their Hope on the Cross, have gone down into the Water.*

And a little lower he cites a Passage out of the Prophet *Ezek. Ch. 47. v. 12.* and by the River upon the Banks thereof, on this Side, and on that Side, shall grow all Trees for Meat, whose Leaf shall not fade, neither shall the Fruit thereof be consumed: &c. Whereupon St. Barnabas makes this Remark: “*+ We go down into the Water full of Sins and Defilements, and come*

* Τοῦ γὰρ λέγει. Μακάρειος οἱ ἐπὶ τὸν Σαυτὸν ελπίσαντες, καθέβησαν εἰς τὸ ὑδόρ.

* Ήμεῖς μὲν καταβινομέν εἰς τὸ ὑδωρ γέμοις ἀμαρτιῶν ἡ δύναμι, καὶ αναβαζόμεν καρποφορεῦντες εν τῇ καρδίᾳ ὡμων τὸν φόβον καὶ τὴν ἐλπίδα εἰς τὸν Ἰησοῦν ἔχοντες ἐν τῷ πνεύματι. Barnab. Epist. II. Edit. Amstel. 1724.

" up out of it, bringing forth Fruit in our Hearts,
" having Fear and Hope in Jesus, in our Spirit.

Again we may take a Passage or two out of St. Hermas, who speaking of the Church, under the Emblem of a *Visionary Tower*, and of the Stones which were of different Sorts, towards the Building of it. He says, * *Some fell besides the Water, and could not be roll'd into the Water.*

In the seventh Section of the same Vision we are told, whom these Stones represented. " † *But what are the rest which fell by the Water-Side, and could not be roll'd into the Waters? they are such as have heard the Word, and were willing to be baptized in the Name of the Lord; but when they call to mind what Holiness the Profession of Truth requires, they withdraw themselves, and walk again according to their own wicked Desires.*

Again we have a further Account in another Place —— where he is speaking of the absolute Necessity and Mode of Baptism, asking this Question, " || *Why I say, have these Stones ascen-*

* Alios cadentes fecus aquam, nec posse volvi in aquam. *Sanct. Herm. Lib. 1. Vis. 3. Sect. 2. Edit. Amstel. 1724.*

† Cæteri verò qui cadebant juxta aquas, & non poterant volvi in aquas, qui sunt? ii sunt, qui verbum audierunt, volentes baptizari in Nomine Domini, quibus cum venit in Memoriā Sanctitas veritatis, retrahunt se, ambulantque rursus post Desideria sua Scelestā. *Eiusdem Lib. Sect. 7.*

* Quare, inquam, de profundo hi Lapidē ascenderunt, &

" ascended out of the Deep, and are placed in the
 " Building of this Tower? —— he saith 'tis
 " necessary that they should ascend thro' Water, in
 " order to rest. They could not otherwise enter into
 " the Kingdom of God. Therefore they being dead
 " are sealed with the Seal of the Son of God, and
 " have enter'd into the Kingdom. For before a
 " Man receives the Name of the Son of God, he is
 " ordain'd to Death; but when he receives that
 " Seal, he is freed from Death, and deliver'd unto
 " Life: Now that Seal is Water, into which Men
 " descend under an Obligation to Death, but af-
 " cend out of it, being appointed to Life. ——
 " They have descended therefore with them into the
 " Water, and ascended out of it with them again.

The Reader may take the learned Mr. Le Clerc's Notes, upon this last Citation, they are these. " * They have descended with them into
 " the Water, in the same Manner, in which Philip

& positi sunt in Structuram turris hujus? —— Necesse est, inquit, ut per Aquam habent ascendere, ut re-
 quiescant. Non poterant enim aliter in Regnum Dei in-
 trare. Illi igitur defuncti, figillo Filii Dei signati sunt,
 & intraverunt in Regnum Dei. Antequam enim accipiat
 homo, nomen Filii Dei, morti destinatus est; at ubi ac-
 cipit illud Sigillum, liberatur a morte, & traditur vitæ.
 Illud autem Sigillum aqua est, in quam descendunt ho-
 mines morti obligati, ascendunt vero vitæ assignati. ——
 Descenderunt igitur in aquam cum illis, & iterum ascen-
 derunt. *Ejusdem Lib. 3. Sect. 16.*

* Descenderuntque cum illis in aquam; eo modo, quo
 Philippus & Eunuchus *Acts 8. 38.* descenderunt in
 aquam, ut hunc ille baptizaret, atque ex aquâ ascende-
 runt. *Ibid.*

" and

“ and the Eunuch went, Acts 8. 38. they descend-
 “ ded into the Water, that he might baptize him,
 “ and they ascended out of the Water.

These are undeniable Passages, from Authors of received Credit, and who lived within the Compass of the *First Century*. They clearly shew that the Persons who were baptized were Adult, and that they went down into the Water to be dipped. Let Mr. *W.* or any other Pædo-baptist produce as plain Instances of *Infants having been sprinkled in that Age*; and if he can make such a Discovery, 'twill deserve the common Thanks of all the learned Advocates of *Pædobaptism*. No such Thing having ever been done by any of them as yet.

I may now enquire a little, into the Testimonies of the *Second Century*, and they will appear to be unquestionable Vouchers for the Practice of the *Baptist-Churches* at this Day. That famous Passage of *Justin Martyr*, in his *Apology* to the Emperor *Antoninus Pius*, being the Place referred to, and cited in Part by Dr. *Whitby*, in his *Paraphrase on the Commission*, Mat. 28. will give sufficient Satisfaction in this Point. And because 'tis a noted Piece, and a noble Monument of *Christian Antiquity*, I shall transcribe it, as far as it appears necessary to give Light into this Affair. His Words are these,

† “ And now we will explain after what
 “ Manner, when we were renewed by *Christ*, we
 “ devoted

† Οὐ τρόπον δὲ καὶ αὐθίκαμεν εἰς τὸ θεῖον, καιροτοινθέντες
 δια

“ devoted our selves to God, lest in omitting it,
 “ we should seem to prevaricate in our Rela-
 “ tion. As many as are perswaded, and be-
 “ lieve that those Things which we teach and
 “ publish are true, and engage to live accor-
 “ dingly, are admonish'd to address themselves
 “ to God in Prayer and Supplication, with Fast-
 “ ing, for the Remission of their past Sins;
 “ while we fast and pray together with them
 “ We then bring them where there is Water,
 “ and they are regenerated with the same Kind
 “ of New Birth, wherewith we ourselves were
 “ regenerated; for they are then washed in Wa-
 “ ter, in the Name of the Father, and Lord
 “ God of the Universe, and of our Saviour Je-
 “ sus Christ, and of the holy Spirit. —— And a
 little lower, he adds, “ the Reason of this (So-
 “ lemnity) we have received from the Apostles.
 —— And a little further he says, “ This Wash-
 “ ing is called Illumination, because it imparts
 “ Light to the Understanding of those who
 M “ learn

διὰ τοῦ χριστοῦ, ἐξηγούμεθα, ὅπως μὴ τοῦτο παρελιπόντες
 δόξαιμεν πονηρεύειν τί ἐν τῇ ἐξηγήσει.. Οἵσοι ἀν πειθῶσι καὶ
 πιστευσοιν ἀληθῆ πεῦτα τὰ ἐρήμων διδασκόμενα καὶ λεγόμενα
 εἶναι, καὶ βιοῦν οὐτως δύνασθαι ὑπεισχνῶνται, ἐνχεδωτε καὶ αἰτεῖν
 νησευόντας παρὰ ποὺ θεοῦ τῶν πεπημαρτημένων ἀφεσιν διδάσκον-
 ται. ἡμῶν συνευχομένων καὶ συνησεύονταν αὐτοῖς. Ἐπειδὴ ἀγοραὶ
 ἐφ' ἡμῶν ἔνθα ὕδωρ εῖσι, καὶ τρόπον ἀναγεννήσεας, ὃν καὶ ἡμεῖς αὐτοῖς
 ἀναγεννήθημεν, ἀναγεννῶνται: ἐπ' ὄνοματος γάρ τοῦ πατρὸς τῶν
 ὅλων καὶ δεσπότου θεοῦ, καὶ τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ πνεύ-
 ματος ἀγίου, τὸ ἐν τῷ ὕδατι τότε λουτρὸν ποιεῖνται. Vid. Justin.
 Lutetiae Edit. An. 1551 ex Officina R. Stephani, p. 159.

Kai λόγον δὲ εἰς τοῦτο παρὰ τῶν ἀποστόλων ἐμάθημεν τοῦτο.
 Ibid. p. 160.

“ learn these Things. So he, who is illuminated is washed in the Name of Jesus Christ, “ who was crucified under *Pontius Pilate*, in “ the Name of the holy Spirit, which by the “ Prophets, did foretell whatever relates to *Jesus Christ*. —— In a Page or two further, he adds, “ When the (new) Believer has declared “ his Consent, and been thus *washed*, we bring “ him to those called the *Brethren*, where they “ are assembled together, making fervent Sup- “ plications for our selves, for the Party lately “ enlighten’d, and for all others in what Places “ soever they be, that we may be judged wor- “ thy to learn the Truth, and by good Works “ to be found true Observers, and *Keepers* of “ the *Commandments*, and (at last) obtain *eternal* “ *Salvation*. Prayer being ended, we salute one “ another with an (*holy*) *Kiss*. Afterwards, “ there is brought to the *President* of the *Bre- thren*, some *Bread*, and a *Cup* of Water mixt “ with *Wine*, which having received, he gives “ Praise and Glory to the *Father of all Things*, “ through

Κακεῖται δὲ τοῦτο λαυτρὸν φειδομόδιον, ὡς φωτιζομένων τὴν σίνοις τῶν ταῦτα μανθανούσι τα. καὶ επ’ ἐνόματος δὲ Ιησοῦ Χριστοῦ τοῦ σταυρωθέντος ἐπὶ Ποιῆσι. Πιλάτου, καὶ επ’ ἐνόματος πνεύματος ἀγίου, ὃ διὰ τῶν περιφερόντων περεκήρυξε τὰ κατὰ τὸν Ιησοῦν πάντα, ὁ φωτιζόμενος λούσται. *Ibid.* pag. 160.

Ημεῖς δὲ μετὰ τὸ οὐτως λοῦσαι τὸν πεπεισμένον, καὶ συγκατα- τεθειμένον, ἐπὶ τοὺς λεγομένους ἀδελφοὺς ἀγομένα, ἐνθα συνηγ- μένοι εἰσὶ, κοινὰς εὐχαὶς ποιοσθμενοι ὑπέρ τε ἔαυτῶν, καὶ τοῦ φωτισθέντος, καὶ ἀλλων πανταχοῦ πάντας εἰσίνων, ὅπως κατεξιω- θῶμεν τὰ ἀληθῆ μαθόγητες, καὶ δι’ ἔργων αὐγαθοὶ πολιτευταί, καὶ φίλακες τῶν ἐντελεχίερων ἐνεργῖαι, ὅπως τὴν αἰώνιον σωτηρίαν σαβίημεν, ἀληθίων φιλίματι ἀσπαζόμενοι τὰν εὐχαῖς.

" through the Name of the Son, and of the holy
 " Spirit; he returns also many Thanks to God
 " for the worthy Things received from him.
 " Prayers and Thanksgiving being thus ended,
 " the whole Assembly signifies full Consent, by
 " saying, *Amen*; an Hebrew Word, which sig-
 " nifies, So be it. The President having return'd
 " Thanks(as aforesaid) and the Assembly decla-
 " red its Concurrence with a *loud Voice*, those
 " whom we call *Deacons*, distribute among the
 " Assistants, the *Bread*, and the *Wine* mixt with
 " Water, for which Thanks had been returned,
 " and they carry Part of them (even) to those
 " who are absent. This Food we call, *Eucha-
 " rist*, of which, 'tis not lawful for any to par-
 " take, but for him who believes our *Doctrine* to
 " be true, and has been washed in the *Laver* of
 " Regeneration, for the *Remission* of Sins, and
 " who does likewise live as *Christ* has comman-

M 2

" ded;

ἐνχῶν, ἐπειτα χρισθόρεται τῷ προεσώτι τῶν ἀδελφῶν ἄρτος, καὶ ποτίσιον ὕδατος, καὶ κράμαλος καὶ οὐτος λαβὼν, αἶνον καὶ δόξαν τῷ πατρὶ τῶν δλων διὰ τοῦ ὄντος τοῦ ὑψ., καὶ τοῦ πνεύματος τοῦ ἁγίου ἀναπέμπει. καὶ ἐυχαριστίαν ὑπὲρ τοῦ κατηξιῶθαι τούτων πάρ αὐτοῦ ἐπὶ πολὺ ποιεῖται. οὐ συντελέσαντος τᾶς ἐυχαριστίας καὶ τὴν ἐυχαριστίαν, πᾶς ὁ πατῶν λαὸς ἐπευημένη λέγων, Αμήν, τὸ δὲ τὸ Εὐεργέτεον φανῆ, το γενοιπο, σημαίνει. ἐυχαριστίσαντος δὲ τοῦ προεσώλος, καὶ ἐπευημέναντος παντὸς τοῦ λαοῦ, οἱ καλούμενοι πάρ οὖν διακόνους διδόσασιν ἐκάστων παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαριστηντος ἄρτου, καὶ οἶνου, καὶ ὕδατος, καὶ τοῖς οὐ παρούσιν ἀποφίρουσι καὶ ἡ τροφὴ αὐτὴ καλεῖται πάρ ημῖν ἐυχαριστία, οὐδὲν ἀλλω μεταχεῖν ἔχον ἐστίν, οὐ τῷ πισένοντι δληθῇ εἶναι τὰ δεδιδαγμένα υφ οἷμαν, καὶ λευταρμένῳ τῷ ὑπὲρ ἀρέσεως ἀμαρτιῶν καὶ ἐις ἀναγέννησιν λουτρῷ, καὶ οὐτως βιοῦντι οὐδὲ ὁ Χριστὸς παρίδωκεν. οὐ γάρ οὐ κοινὸν ἄρτου, οὐδὲ κοινὸν πόμα ταῦτα λαμβάνειν. Ibid. pag. 161, 162.

" ded; for we don't take this *Food*, as *common Bread*, and *common Drink*.

We have here, a lively Description of the Simplicity of the primitive Church, as well as of the Qualifications of their Members, and the Manner of admitting them, into their Communion. And if we consult *Tertullian*, who flourished about *Fifty Years afterwards*, we shall find this Account confirmed in his *Book concerning Baptism*. And indeed he begins that *Treatise* in a Manner that is inconsistent with *Infant-Baptism*. His Words are these; " † Our " Sacrament of Water is a blessed one, because, " we, being cleansed therein, from the Sins of " our former State of Blindness, are made free " unto eternal Life. —— And a little further he says, " No Body need ask, whether we are " dipp'd in those very Waters, wherein they in " former Times were? We are not (*dipp'd*) in " those (*very Waters*) unless it be in that Re- " spect, wherein the *Genus* is the same, but the " *Species* are divers. For the *Quality* that is " attributed to the *Genus*, is abundantly to be " found in the *Species*. Therefore 'tis no Mat- " ter, whether a Person be washed in the Sea, " or

† *Felix Sacramentum Aquæ nostræ, quia ablutis de-
lictis pristinæ cæcitatis, in vitam æternam liberamur.* —
*Nemo dicat, nunquid ipsis aquis tingimur, que nunc in
primordio fuerunt? non utique ipsis nisi ex eâ parte, qua
Genus quidem unum, Species verò complures: quod au-
tem Generi attributum est, etiam in Specie redundant:*
Ideoque nulla Distinctio est, Mari Quis an Stagno, Flu-
mine

“ or in a Standing Pool; in a River, or in a
“ Fountain; in a Lake, or in the Channel of a
“ River: Nor is there any Distinction to be
“ made, between those whom *John* dipped in
“ *Jordan*, and those whom *Peter* dipp'd in the
“ *Tiber*, unless it be supposed that the Eunuch
“ whom *Philip* dipp'd in the Water, which
“ they happened to meet with on the Road
“ thereby obtain'd more or less Salvation. —
And in few Pages he adds, “ that the Command
“ of Dipping is laid upon us, and the Manner
“ prescribed. Our Lord says, go ye and teach
“ the Nations, dipping them in the Name of
“ the Father, and of the Son, and of the Holy
“ Ghost. That Account may be compar'd
“ with this Command, unless a Man be born
“ again of Water and of the Spirit, he shall not
“ enter into the Kingdom of Heaven. He has
“ tied Faith to the Necessity of Baptism: there-
“ fore all who believed afterwards were dipp'd.

— And a little further, where he dissuades

M 3

from

mine an Fonte, Lacu an Alveo diluatur, nec quicquam
refert inter eos, quos Johannes in Jordane, & quos Pe-
trus in Tiberi tinxit. Nisi & ille spado quem Philippus
inter vias fortuita aquâ tinxit, plus salutis aut minus re-
tulit. *Tertul. Lib. de Bap.* p. 703. 704. *Edit. Bas.* 1562.

Lex enim tingendi imposita est, & formia præscripta.
ite (inquit) docete Nationes, tingentes eas, in nomen Pa-
tris, & Filii & Spiritus sancti; huic Legi collata defini-
tio illa; nisi Quis renatus fuerit ex aquâ & Spiritu, non
intrabit in Regnum Cœlorum: obstrinxit fideim ad Bap-
tismi necessitatem. Itaque omnes exinde credentes, tin-
gebantur.

— Itaque

from giving Baptism to Infants, he says thus,
 " Therefore according to every one's Condition,
 " and Disposition and Age, the Delay of Bap-
 " tism is more profitable, especially in Regard
 " to Infants. For what Necessity is there, for
 " Sureties to run any Risk, since they may fail
 " of performing their Promises thro' their own
 " Mortality, and be deceived thro' the Untow-
 " ardness of those that they promise for. Indeed
 " our Lord says, do not forbid them to come
 " unto me; let them come then, when they
 " are grown up, let them come when they
 " learn, when they are taught whither to come,
 " let them become Christians when they are
 " able to know *Christ*. Why doth their inno-
 " cent Age hasten to the Remission of Sins?
 " Men act more cautiously in Secular Affairs,
 " than to commit divine Things, to such as
 " would not be entrusted with earthly Substance.
 " Let them know how to desire Salvation, that
 " you may appear to give to him that asketh.
 " — If any rightly understand the Impor-
 " tance

— Itaque pro cuiusque personæ conditione ac dis-
 positione etiam ætate cunctatio Baptismi utilior: præci-
 puè tamen circa parvulos; quid enim necesse est, spon-
 tores etiam periculo ingeri, qui & ipsi per mortalitatem
 destituere promissiones suas possunt: ait quidem Domi-
 nus, nolite illos prohibere ad me venire: veniant ergo,
 dum adolescent, veniant dum discunt, dum quo veniant,
 docentur, fiant Christiani quum Christum nostrum potuerint.
 Quid festinat innocens ætas ad Remissionem peccatorum?
 cautius agetur in secularibus, ut cui substantia terrena
 non creditur, divina credatur. Norint petere salutem, ut
 petenti

" tance of Baptism, they will be more afraid
 " of the Accomplishment of it, than the De-
 " lay of it. —— And towards the Close of
 this Treatise, speaking of the usual Times of
 administering Baptism, being at *Easter* and *Whit-
 suntide* in some of the *Primitive Churches*, he
 says thus; " but every Day is the Lord's, Bap-
 " tism may be had at any Hour, and at any
 " Time. If there be a Sense of the Solemnity,
 " there is no Doubt of the Grace of God. It
 " behoves those who are entring upon Baptism,
 " to be frequent in Prayer, Fasting, and bend-
 " ing their Knees and watching to pray, with
 " Confession of all their past Sins, that they
 " may explain the Baptism of *John*, of whom
 " 'tis said they were dipp'd, confessing their
 " Sins.

Thus upon a fair Examination of these *Authors*, the Baptists may justly lay Claim to the Suffrage of the first two hundred Years. There is no Infant-Baptism to be found as approv'd of, in these Authors. But on the other Hand, there is such a Description of Christian Baptism,

petenti dedisse videaris. —— *Siqui pondus intelligent Baptisni, magis timebunt consecrationem quam dilationem.* —— cæterum omnis Dies Domini eit, omnis hora, omne tempus habile Baptismo. Si de solemnitate interest, de gratiâ nihil refert: ingressuros Baptisnum, orationibus crebris, jejuniis & geniculationibus, & pervigiliis orare, oportet, & cum confessione omnium retrò delictorum; ut exponant etiam Baptisnum Joannis, tingeantur, inquit, consitentes delicta sua, *Tertul.* *Ibid.*
p. 710, 711.

and of the Persons submitting to it, and their Qualifications, together with the Places and Manner of Administration, as evidently appears to be inconsistent with the baptizing of Infants; and to confirm the Matter further, *Tertullian* offers strong and clear Reasons against this Practice, so that *Infants* are by him, express-ly said, to be utterly unfit Subjects for this Ordinance.

The Testimony of this *Father* is the more remarkable in this Case, because he was a *Presbyter* of *Carthage*, the very City, where *Cyprian* about *Fifty Years* afterwards presided as *Bishop*, and who may well be supposed to be one of the first that gave full Countenance to *Pædobaptism* in *Africa*, and the very first that openly pleaded for *Perfusion* or *Sprinkling* in any Country whatsoever. For, as has been hinted already in his Epistle to *Fidus*, he endeavours to say Something of the Time of baptizing *Iufants*, but in a poor Manner; and in his Epistle to *Magnus*, he attempts to give Satisfaction to the *African* Christians about *Sprinkling*, for it seems they were surpriz'd at the *Newness* of the Practice, and gave the odd Name of *Clinicks*, to those who were so baptized, And indeed 'twas no Wonder, that the *Africans* were affronted at, and made Light of this *Innovation*; for it was a very wide Step of Variation from the first Institution of our *Lord*, to make Use but of a few *Drops* upon the *Head* or *Face*, instead of *burying* and *washing* the whole Body in *Water*. But 'tis still more amazing, that Gentlemen of *Sense*, *Probity*

Probity and great Learning in our Day, and in their full Health and Strength, should tamely content themselves to have been *baptiz'd* after this *Invention* of *Cyprian*, which seem'd to be an *Expedient* calculated only for *Cripples*, or at least for *Crazy, Bedrid and dying People*.

But upon a strict View of the History of those Times, even after the Admission of *Pœdobaptism*, yet it was accounted by divers, but an indifferent Thing, which might be let alone. This is evident beyond Contradiction, from the Custom of the Churches in those Days, to administer Baptism but twice a Year, and in some Places, but once. This shews they did not judge it necessary, *to give it to Infants newly born*.

What I now assert, is further confirm'd, by Instances we have recorded of eminent Men, who were descended from Christian Parents, and yet were not *baptized in Infancy*. As *Gregory Nazianzen, Chrysostom, Constantine, Ambrose and Augustine*. What could be the Reason of this *Omission*? 'tis a clear Argument to me, that the Parents either were not fully satisfied in the Practice, or that they laid no great Stress upon it *at best*. But when Baptism came to be urg'd as *absolutely necessary to Salvation*, Parents were alarm'd and frighten'd, this soon spread and promoted the Use of *Pœdobaptism*. And St. *Augustine* is observed to be the first, who transported by his Zeal against *Pelagius*, had the Boldness to broach that *desperate Doctrine*, of the *Damnation of Infants dying without Baptism*. Thus one Error frequently leads to another.

ther. A Perswasion of the Necessity of baptizing Infants, soon brought on the Custom of giving them the Eucharist. And both these Practices were founded, on a mistaken Sense of some Passages of Scripture. The former, on that Place of John 3. 5. except a Man be born of Waer and of the Spirit, he cannot enter into the Kingdom of God. The latter, on those Words of the same Evangelist; Ch 6. 53. except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you. And it seems, in Course of Time, Things were carried to such a Length, that if an Infant was dangerously ill, there were some Remains of the Eucharist reserv'd ready, to be given him, lest he should die without it.

Thus, Suicerus informs us, his Words are these; “ * This Custom which was anciently received, afterwards prevail'd so far, especially in the Time of Charles the Great, that the Eucharist was given to Infants, not only in the publick Assembly of the Church after Baptism, or at other Times, when the Church was wont to come together to the holy Communion: but some of the Bread of the Lord's Supper was reserved, to be given to such Infants as were sick, as well as Adult Persons.

“ An-

* Mos hic receptus antiquitus, usque adeo invaluit potesta, maxime Caroli M. Seculo, ut non modo Infantibus Eucharistia daretur in publico Ecclesiae cætu post Baptismum, vel alio tempore, quo Ecclesia ad sacram Synaxin convenire solebat: verum etiam panis coena asservabatur parvulis ægrotantibus perinde ac adultis exhibendus. *Ansgirus,*

" Ansegise an Abbot of Leige, who recites a
" Canon of the said Charles (in the first Book of
" the Laws of the Franks, Chap. 145.) pub-
" lished on this Account, gives us a very full
" Testimony of it. For the Words of the Ca-
" non are these: *Let a Presbyter have the Eucha-*
" *rist always ready, that when any Man is sick,*
" *or any Infant is weak, he may immediately*
" *give it him, that he may not die without the*
" *Communion.*"

Such was the Prostitution of this Ordinance in the Time of *Charles the Great!* who liv'd about *Anno 794.* tho' the Seed of this Evil had been sown long before, i. e, in *Augustin's* and in *Cyprian's Days*; and seem'd to be but the natural Consequence of Crying up the absolute Necessity of baptizing Infants.

segisus, Abbas Leodiensis, qui *Canonem Carolinum*, Lib. 1.
de Legibus Francorum, Cap. 145. super hac re editum
recitat, hujus nobis rei testis locuples esse potest. Sic
enim Canon ille habet: *Presbyter Eucharistiam semper ha-*
beat paratam, ut quando Quis infirmatus fuerit, aut par-
vulus infirmus fuerit, statim eum communicet, ne sine Com-
munione moriatur. Suiceri Thesaur. Eccles. sub voce
σιραξις. Tom. 2. p. 1138.



C H A P. VIII.

Mr. W's charging the Baptists with novel Practices and Opinions, shewn to be groundless and frivolous. The Vanity and Unfairness of some Pædobaptist-Writers of the last Age, in raising Calumnies against the Baptists. The Apostolic and Primitive Church unanimous for Dipping. Baptisteries with Fonts in them to dip Men and Women, erected in ancient Times. Our Conformity to that laudable Practice. Divers Testimonies against Infant-Baptism, long before the Reformation by Luther and Calvin. Brief Hints of the Sufferings and Characters of some foreign Anabaptists.

I come now to consider an odd Sort of a Charge which Mr. *W.* advances against the Baptists, p. 60. viz. "that denying Baptism to Infants, and rebaptizing such as were baptiz'd in Infancy, gain'd little Ground till after the Year 1522." To which I answer, that there was no need of denying Baptism to Infants, 'till Some-body presented or offer'd them to be baptized; as soon as that was done, 'twas denied them, as I have undoubtedly shewn from the Testimony of *Tertullian* already cited. For from the Days of the *Apostles* to his Time, we don't find that any pretended that Infants had a Right to Baptism, and consequently they did not trouble them with it; and 'tis an easy Matter

ter to shew, that the Order of *Catechumeni*, i. e. the training up of young (or more aged) People in the Knowledge and Belief of the *Christian Religion* before they were baptized, continued in the *Church* for several hundred Years after the *Apostles*. For tho' Infant-Baptism prevail'd in *Africa* and some other particular Places, yet according to the Accounts of very *learned* Men, it was not generally establish'd, 'till the *Fifth Century*. 'Tis evident that this was the Custom in the Diocese of *Milan*, in St. *Ambrose's* Time; and the Learned * Dr. *Allix*, who with great Pains and Exactness, had examin'd the State of this *Diocese*, says, that St. *Ambrose* died *Anno 397.* after having possess'd the See of *Milan* twenty three Years. That he baptiz'd upon *Catechetical Instruction*, his own Words testify, which are these. " † Thou wast asked, dost thou believe " in God the Father Almighty? thou saidst, I " do believe and was dipp'd, that is, thou wast " buried. Thou was ask'd again, dost thou " believe on our Lord *Jesus Christ*, and his Cru- " cifixion? thou saidst, I believe and was dipp'd " again, and so was buried with *Christ*. Thou " was asked the third Time, do thou also be- " lieve in the *holy Spirit*? thou answerest I be- " lieve, and was dipp'd the third Time.

* Remarks upon the ancient Church of *Piedmont*.

† Interrogatus es, credis in Deum patrem omnipotentem, dixisti, credo, & mersisti, hoc est, Sepultus es, &c. *Ambros. de Sacrament. Lib. 2. Cap. 7.*

But it is not my Business to defend this trine Immersion, which obtain'd pretty early in the Church, and is frequently mention'd by ancient Writers, and was most certainly practis'd by many Primitive Christians: 'tis abundantly sufficient to my present Purpose, that here is an undeniable Account of baptizing People bred up in the Principles of *Christianity*, and professing their *Faith* in an *open Manner*, before they received *Baptism*; and that they were *dipp'd* is expressly asserted: nor are the Words of St. *Ambrose* capable of any other Meaning, *meristi & sepultus es; thou hast been dipp'd and buried.* To confirm this, was there any reasonable Occasion for it, the same Father gives us an exact Description of the *Font or Pool*, wherein these *Catechumeni* were dip'd, on the *Profession* of their Faith. His Words are these: “ * Yesterday we treated of the *Font of Baptism*, the Shape of which, is, as the *Form* of a *Sepulchre*, into which, we, believing in the Father, Son and holy Spirit, are received, are *dipp'd*, and rise again, that is, are *rais'd* again.

Now, if any Man should have the Forehead to deny, that Persons at this Time, and in this *Diocese*, were *dipp'd*, on *Profession* of their *Faith*, in the *Ordinance of Baptism*, I shall pity him in-

* Hesterno die de Fonte baptismatis disputavimus, cuius Species, veluti quædam Sepulchri forma est, in Quem, credentes in Patrem, & Filium & Spiritum sanctum, recipimur, demergimur, & resurgimur, hoc est, resuscitamur. *Ambros. de Sacrament. Lib. 3. Cap. 1.*

stead of giving him any Answer. And thus, it seems, Things stood at the Period of near 400 Years after Christ.

Nor did these Things rest here, for the Method of *Catechizing* was continued with great Care and Pains, in order to prepare Persons for Baptism, and commodious *Baptisteries* were built for the decent Administration of this *Ordinance*, and the *stated* Method of *Dipping* was religiously observ'd for a very considerable Time after the Days of *St. Ambrose*, and may be trac'd down as low at least as the *Sixth Century*. And Learned Men observe, that there are some *Remains of these Baptisteries*, as Monuments of the *ancient Way of Baptizing* to be seen in *Italy* at this Day. They take Notice further that these *Baptisteries* were without the Church, or distinct *Buildings* and *Apartments*. To confirm this; I shall offer the Authority of the late excellent *Antiquary*, the Reverend Mr. *Joseph Bingham*, in his very learned and *elaborate* Works, *Origines Ecclesiastice*. Where speaking of this Custom, he has these Words, " || So " that the first Ages all agreed in this, that " whether they had Baptisteries or not, the " Place of Baptism was always without the " Church. And after this Manner Baptisteries " continued to the sixth Age, as appears from " what *Durantus* observes out of *Gregory of*

|| Vid. *Origin. Eccles.* Vol. I. Book VIII. Chap. 7.
p. 309.

“ Tours, that he speaks of Baptisteries still
 “ without the Walls of the Church. —— And
 “ the Baptistry of St. John Lateran at Rome,
 “ is still after the ancient Model, if Durantus
 “ rightly informs us,

It may not be amiss to observe to the Reader in this Place, that there was a real Difference between a *Baptistery* and a *Font*. The *Baptistery* was a Building (without the Walls of the Church) which contain'd the *Font*. And we are assured from the learned *Author*, but now mention'd, that these outward Buildings, called the *Baptisteries*, were in some Places very large. His Words are as follow, “ * These *Baptisteries* were anciently very capacious, because as “ Dr. *Cave* truly observes, the stated Times of “ Baptism returning but seldom, there were “ usually great Multitudes to be baptized at the “ same Time. And then the Manner of bap- “ tizing by *Immersion* or *Dipping* under Water, “ made it necessary to have a *large Font* likewise. “ Whence the Author of the *Chronicon Alexan- drinum*, styles the *Baptistery*, whither *Basi- liscus* fled to take *Sanctuary*, μέγα φωτιστήριον, “ the great *Illuminary* or *School* of Baptism. “ And in *Venantius Fortunatus*, it is called *Aula Baptismatis*, the large *Hall* of Baptism; “ which was indeed so capacious, that we “ sometimes read of *Councils* meeting and sitting “ therein.” —— And a little further he adds

* *Origines Ecclesiastice.* Ibid.

“ For

" for the *Baptistery*, properly speaking, was the
" whole House of Building, in which the Font
" stood, and where all the Ceremonies of Bap-
" tism were perform'd; but the Font was only
" the Fountain, or Pool of Water, wherein
" Persons were immers'd or baptiz'd, &c.

I may now very seasonably remark the plain Assimilation there is, in the Practice of the present *Baptist-Churches* (in *Great-Britain, Ireland*, and some of his Majesty's Foreign Plantations) to the laudable Custom of the *Ancients*. They had their *Baptisteries* and *Fonts*, so have we in divers Places. There are two in the Vicinity of the great and flourishing City of *London*, the one having its *Bason* or *Font* in a Court Yard, under the open Heavens, with Conveniency for the Flux and Reflux of fair and fresh Water at Pleasure; there are likewise suitable Accommodations, and *distinct Apartments* for Men and Women, with proper *Habits* prepared, to secure the utmost *Decency* and *Christian Solemnity* in the Administration of this *Sacred Ordinance*. Nor are Strangers, Young or Old, if they behave with Gravity, forbid or prevented a Sight of the Administration. The other *Bason* or *Font*, is in the Body of a handsome Meeting-Place; which is stately used for Divine Service. And I know where there are Conveniences of this Nature, in other Parts and *Counties of England*. But then I would readily acknowledge, that where they are not furnish'd with the like Accommodations, they do as the earliest Christians undauntedly did, i.e. go to a

River, Brook or Pool of fair Water, and there discharge a good Conscience towards God, in submitting to their Duty in the Face of the Sun; having the *Baptism of John*, and of our *Lord Christ* in the River *Jordan*, as a sufficient Authority to bear them out. And it seems to me clear, that such was the Simplicity of the Primitive Christians, that they proceeded in this plain Way for a considerable Time after the Apostles Days. And perhaps it will be a difficult Matter to prove that they had any *artificial Baptisteries* built, in *Justin Martyr's*, or indeed in *Tertullian's* Time, about Fifty Years afterwards. For the Former talks of *leading the Catechumen, to a Place where there was Water*; and the Latter justifies baptizing in *Rivers, Ponds, Lakes*, or in the *Edge of the Sea it self*, and assures us that the Water of the *Tiber*, was every way as good as that of *Jordan*. All this is evident from the Citations already produc'd from these *Authors*. And 'tis natural to conclude, that each of them spoke of the *common and stated Practice* of the Age wherein he liv'd.

And now it may be necessary to make these brief Remarks.

I. These Testimonies put together are a flat Contradiction to Mr. *W*'s strange Interpretation of the *Commission*, as if Persons were to be baptiz'd first without any *Instruction*, and so be taught afterwards. The *Primitive Church* knew nothing of such a Sinister and rash way of proceeding.

2. I observe the Artifice of Learned Men since the

the Reformation, in raising so much Dust, under a Pretence of finding out the Original of the *Baptists*. What a Pother have our English Writers of the last Age, made about this Busines, as if they had never heard or read of *Dipping Persons in their Baptism, on Profession of Repentance!* How have *Dipping* and *Plunging* been *booted* and *ridicul'd*, as if such Things were unheard of in the World till these *Twe last Centuries!* 'Twas not but that such *learned Gentlemen* did understand *Antiquity*, as well, and better than any of their Neighbours; but how thick was the Paint laid on, to amuse the *Vulgar!* as if the *Baptists* had sprung from *infamous Wretches*, whose Oppressions indeed, as well as Enthusiasm, had made them and others mad, in some of the Cities of *Germany* about *Luther's Time!* could our learned Adversaries find no *elder Date*, nor a more honourable *Stem*, whence they might account for the Extraction of the *Baptists*?

Let the honest Reader impartially look back, to the History of the *New Testament*, he will find nothing else there but baptizing by *Dipping* in *Jordan*, or other *Rivers* and *Places*, where there was *much Water*, to answer that End. Again let him please to review the Ages immediately succeeding the *Apostles*, this religious Custom was punctually observ'd, and openly confess'd and courageously defended before the *Emperor* and *Senate of Rome*; as may be seen in the famous *Apology of Justin Martyr*, referred to already. Further, would any one be inform'd,

who publickly oppos'd the introducing of *Infant-Baptism* into the *Christian Church*, 'twas that great *Carthaginian Presbyter* (*Tertullian by Name*) whose memorable Writings will be an everlasting Testimony against that *unscriptural*, and (as he will have it) *irrational Practice*. Upon these Considerations, the *Baptists* need not in the least to be ashamed of their Original, nor of the *venerable Authority* upon which they act. Nay, they may venture to vie with their *Pædobaptist-Neighbours*, and even challenge them to produce but a tenth Part of so good Evidence for their Practice.

But I have a Jealousy that Mr. *W.* would willingly compound with us, and overlook the earliest Antiquity because it makes, thro' the Succession of many hundred Years, so directly against him; and so would fain confine our View, to the Year 1522; about which Time, he is willing to acknowledge, that the *Baptists* began to appear. Now, whether it be, that Mr. *W.* only takes upon him to know no better, or that he is not duly inform'd of the true State of the *Primitive Church*, I shall not pretend to determine. However I may hint briefly, how Things stood at the Period which he himself chooses to fix for the *first Rise* of the *Baptists*, i.e. about the Year 1522.

1. Let it be observ'd, that at this Time, *Great-Britain* lay in the profound Darkness of *Popery*. And it is worth noting, that *Dipping* was the general Practice, so that the whole Nation consisted of *Baptists*, in this strict Sense, *they*

they had been all dipp'd in their Baptism. If any one questions this, he may satisfy himself in perusing the excellent Works of the learned Knight Sir John Floyer, who proves this Point beyond Contradiction. A Practice, which continued in the Church above 1300 Years, but is at this Day (thro' Inconsideration) laugh'd at by half the Kingdom; so wanton and fickle are the frothy Humours of ignorant Men !

The Precedency which *Luther* and *Zuinglius* got in the Reformation abroad, is but very insignificant ; especially since the *Rise* of them, and of the Baptists being compar'd, will appear to be thus: *These* began to preach openly against the Errors of the Church of *Rome*, in the following Gradations, *viz.*

<i>Luther</i> in the Year - - - - -	1517
<i>Zuinglius</i> - - - - -	1519
<i>The Baptists</i> - - - - -	1522

That this is a just Representation of the Case, may be seen from that faithful Dutch Historian *Gerard Brandt*; his Words are these, “ * The Reformation exclusive of Infant-Baptism, was set on Foot in *Switzerland*, about the Year 1522 by the Zeal of *Conrad Grebel* and *Fælix Mans*, both Men of *Learning*, who fell out with *Zuinglius* about the said Opinion. But we are told that this *Falling out* cost them very dear, for the Historian informs us in the next Paragraph, that, “ upon Account of this Difference, was the first *Edict* against *Anabaptists*,

"*tists*, published at Zurich; in which there
" was a Penalty of a *Silver Mark*, or two
" *Gilders Dutch Money*, set upon all such, as
" should suffer themselves to be re-baptiz'd, or
" should with-hold Baptism from their Chil-
" dren. And it was further declared, that
" those who openly oppos'd this Order, should
" be yet more severely treated. Accordingly,
" the said *Fælix* was drown'd at Zurich, upon
" the Sentence pronounc'd by *Zuinglius* in these
" four Words, *Qui iterum mergit, mergatur*;
" that is, he that re-baptizes with Water, let
" him be drowned in the Water. This hap-
" pen'd in the Year 1526. but about the same
" Time, and since, there were more of them
" put to Death: A Procedure that appear'd very
" strange to some." Strange indeed! and very
melancholly Times! that a *Protestant* and a
Minister too, should pronounce a *barbarous* and
inhuman Sentence upon his *Brother*, for disput-
ing against *Infant-Baptism*: a Thing which at
best, has but some dark Tradition to support it.
For there is not one *single Text* in the *whole Bi-
ble* that will plainly warrant it, and many *Pæ-
dobaptists* confess so much.

But if Mr. W. will judge of the Truth of
Opinions and the Soundness of Parties by their
existing or not existing about the Year 1522. I
am afraid that the *Protestant Religion* it self,
will stand but a poor Chance in his Esteem.
And that he will be much puzzled to defend the
Orthodoxy of the *Reformation*. For I have ob-
served already that *Great-Britain* lay fast asleep,
within

within the dark Curtains of Popery, to shade off the Light of the Gospel from shining into it, as yet. And it was about this Time, that *Henry the Eighth, King of England* acquir'd from the Pope the Title of *Defender of the Faith*, for writing against *Luther* and the *Reformed Religion*. And pray, is it not a common Question for *Papists* to put to *Protestants*, where was your Religion before *Luther*? and is it not common for the *Protestants* to answer, truly, it was in the *Bible*. The Application is easy, if Mr. *W.* asks, where was our *Doctrine* before 1522? We answer, 'twas in the *New Testament*, in the *Commission of our Lord* and elsewhere, and will remain there as long as the Earth remains.

'Tis so interwoven in the *Pages* of the *Gospel*, like *Phidias's Shield* in the *Statue*, that it can't be eras'd, having the *Sanction* of a special *Promise* of *Christ's Presence* with those who accordingly submit to their Duty, *alway even to the End of the World*.

But lest Mr. *W.* should be too much elated, and look down upon the poor *Baptist-Congregations* in *England* and *Wales*, with *Contempt*, by over-rating the *Seniority* of his own *Denomination*, and undervaluing theirs, it may not be improper to give a short comparative View of their respective Standings. Every Body knows that the *Church of England* separated from the *Church of Rome*, in the Reign of *King Edward the Sixth*, and in the Beginning of *Queen Elizabeth's*. And tho' the *Puritans* of those Days disagreed to many of their ways and *Ceremonies*,

yet the different Orders of *Dissenters*, under the present Denominations, did not take *Rise* till some Years afterwards. And according to the elaborate Examination of the Reverend and Learned *Mr. Neal*, their gradual Successions will appear thus, *

The first <i>English Presbyterian Church</i> was constituted	<i>Anno</i>	- - -	1573
First <i>Independant</i>	- - -	-	1616
First <i>Baptist</i>	- - -	-	1640

If there be any Mistake in these Calculations I should be glad and thankful to be better inform'd. Nor can I discern what Improvement may be made of any pretended Antecedency of *Date*, in this Case. For if Mr. *W.* should think he has some Advantage over the *Baptists* in this Point, the *establis'd Cburch* has the like over him. But if that should be thought of any Service, 'tis plain thete were some *Exile-Anabaptists* in *England* in *Henry the Eighth's Time*, as is evident from *Brandt's Account*. His Words are these, " † In the Year 1539 there were put to Death at *Delft*, one and thirty *Anabaptists*, that fled from *England*; the Men beheaded, and the Women drowned.

About this Time the Persecution was very severe against them abroad, and they hoped to

* *Mr. Neal's Hist. Pur.* Vol. I. p. 501. Vol. II. p. 108.
§ 92.

† *Brandt's Hist. Refor.* Vol. I. B. 3. p. 77.

find more favourable Quarters in *England*, but it seems they were greatly mistaken. For King Henry the Eighth had drawn up with his own Hand, a little before this fell out, a very hard Protest against them and *Pelagians* in particular. The Article runs after this Manner.

" * That Baptism was a Sacrament instituted by
 " Christ, that it was necessary to Salvation, that
 " Infants were to be baptiz'd for the Pardon of
 " Original Sin, and that the Opinions of the
 " Anabaptists and Pelagians were detestable Heresies.

So that these unhappy People being disappointed of a peaceable Settlement in *England*, were forc'd to try the Event once more abroad, but their Lot was according to the known Proverb, *Out of the Frying-Pan into the Fire*.

However 'tis certain that there was a separate Congregation, form'd of foreign *Anabaptists* in *London* in the very next Reign. So *Brandt* assures us. " † that in the Year 1553, the Low-Country Exiles, who in the Time of *Edward VI.* had gathered a Congregation at *London* (which upon his Death was dispersed by *Queen Mary*) after a dreadful Northern Journey in which they suffered so much from the *Lutherans*, found at *Wismar* two distinct Communities of *Anabaptists*."

I design no more by these Things, than to

* Mr. Neal's Hist. Pur. Vol. I. p. 22.

† Hist. Refor. Vol. I. Book IV. p. 104.

convince Mr. W. and others that *Anabaptism* has the Precedency as to Date, of either *Presbytery* or *Independency* in this Nation. And to argue for the Soundness of Principles in any Party upon such a Foot, is a poor way of Reasoning. I would observe further that the true Occasion why the *English Baptists* could no sooner form themselves into Societies, was, because of the violent Persecution of *Puritans* of all Sorts: And the *Baptists* could expect but the least Favour in those Times, because they differ'd from the *Establishment* in a Point, where-in *others* did not. However, there were Numbers of this Perswasion, long before they could settle in separate Congregations; this is evident from the judicious and learned *Capt. Richard Dean*, in his Letter to the late Right Reverend *Dr. Barlow, Bishop of Lincoln*, who, by the Way (whilst in his private Station at least) was no Enemy to the Baptist-Principle. The Letter has these Words, “ * I have been inform'd
 “ by credible Persons of some of this Sect be-
 “ ing in your Lordship's Diocese, in and long
 “ before the Reign of King *James the First*.
 “ And I have seen an humble Supplication (re-
 “ printed *Anno 1662*, with another short Tre-
 “ aise, entituled, *Persecution for Religion judged*
 “ *and condemn'd*, but before printed, *Anno 1620*.)
 “ presented to King *James*, and the Parliament
 “ then sitting, which sets forth among other

* Captain *Dean's* Letter to the *Bishop of Lincoln*,
 p. 4. Edit. 1693.

“ Things, that their Miseries were long and
“ lingring Imprisonments for many Years, in
“ divers Counties of *England*, and concludes
“ thus, we cease not to pray for the King, and
“ his Son, and his Seed, and this whole high
“ and honourable Assembly; now and always
“ calling the All-seeing God to witness, that
“ we are your *Majesty's Loyal Subjects*, not for
“ Fear only, but for Conscience Sake, unjustly
“ called *Anabaptists*, &c. All the Remark I
make at present, is this, here is an eminently
Loyal and *Christian* Spirit Breathing in the *Bap-*
tists of these early Times, when under very great
Hardships, and while as yet they were not suf-
fer'd to worship God according to their *Profes-*
sion in distinct Societies.

Having briefly suggested these Things con-
cerning the Baptists in *England* and *Wales*, for
I can manifestly prove the Rise of them in both
those Places, to be, much about the same Time;
I must return to offer somewhat further in the
Case of *Foreigners*, especially since Mr. *W.* has
so peremptorily fix'd the *Æra* of them to the
Year 1522. And I think it will be generally
allowed by such who know any Thing of the
State of the *Christian Church*, that the Bishops
of *Rome*, whom we now call *Popes*, did, about
the *Sixth Century*, usurp a *Supreme Power*, and
erect a certain Spiritual Dominion over the
greatest Part of *Christendom*; so that the Purity
of Doctrines, Ordinances and Manners, was in
a great Measure lost; and amongst other Things,
the primitive Simplicity of *Baptism*, was
strangely

strangely alter'd, by stuffing this Ordinance out with Salt, Oil, Spittle and other superstitious Inventions, as if it came too plain and simple from the Hands of our *Saviour* and his *Disciples*. Nay, to such an exquisite Dexterity did some of the *Romish* Clergy arrive, in the Management of *Infant-Baptism*, as to baptize Children in *Utero*. However the general Corruption spread it self far and wide. And perhaps, the Christians in the Diocese of *Milan*, the *Subalpini*, and those in the *Valleys of Piedmont* escap'd the best of any *Churches*, and held it for the Series of several *Ages* together. Tho' they waded thro' Rivers of Blood, yet they quitted themselves like Men, kept the Faith, and came off more than Conquerors. I shall confine my self principally, in giving only some short Hints of those in the *Valleys of Piedmont*, commonly called *Waldenses*. And the first Observation I would make, is this, that the current Opinion is, that these People have deriv'd both their Name and Religion, from one *Peter Waldo*, an Inhabitant of *Lyons*, who began to speak openly against Papacy about the Year 1159 or 1160. But whosoever will take the Pains to peruse the learned *Remarks* of Dr. *Allix* on these *Churches*, will find, I think, unanswerable Arguments whereby he proves that these People held the Purity of Doctrine from Father to Son, for many Years, if not Ages before *Peter Waldo* appear'd in the World. The Affinity of the Names of *Wallenses* and *Waldenses*, might easily be the Occasion of the Mistake. Dr. *Allix* says,

* " That

" * That the Name of *Wallenses* or *Vaudois* was
 " given them from the Place of their Abode,
 " which the Inhabitants called, *les Vaus de Lu-*
cerne & Angrogne, that is to say, the *Valleys*
 " of *Lucerne* and *Angrogne*, from whence came
 " the *Latin Name Vallenses*, which was after-
 " wards chang'd to *Valdenses*, &c.

The Learned Dr. in the foregoing Pages had deliver'd his Thoughts about the true *Antiquity* of these *Waldenses* wherein he represents *Beza*, as agreeing likewise that their *Religion* was of an *Apostolic Original*. His Words are these,
 " * The Bishop of *Meaux* highly chargeth
Beza for saying, that the *Waldenses* Time
 " out of Mind, had stily oppos'd the Abuses of
 " the *Romish Church*, and that they held their
 " Doctrine from Father to Son, ever since the
 " Year 120. And a little lower he adds, the
 " Reader who has perus'd my Observations,
 " will be able to judge whether the *Waldenses*
 " did falsely boast of their *Apostolical Antiquity*.

Mr. *Brandt* is of the same Opinion in Favour of their ancient Religion, and says,
 " † That the Errors and crafty Inventions of
Popery, had never been able to find a Passage
 " to those People; since being shut up in their
 " *Valleys* separate from the rest of the World,
 " and conversing chiefly among themselves,

* Remarks on the ancient Churches of *Piedmont*:
 P. 179.

† Dr. *Allix* Ibid. p. 157. 177.

|| *Brandt's Hist. Ref.* Vol. I. Book I. p. 12.

" they

" they had retain'd a great Deal of the Simpli-
 " city and Purity of the *Apostolical Doctrine*.
 " That this Antiquity of the Doctrine of the
 " *Waldenses*, is acknowledg'd even by their
 " greatest Enemies. —— that some of them
 " rejected *Infant-Baptism*.

What I design particularly, is, to corroborate this last Clause, *i. e.* " to shew that there were some Numbers, among these *Churches* and others in *Italy*, who were against *Infant-Baptism*." I can't pass by an Instance which Dr. *Allix* gives us, concerning *Gundulphus* and his Followers in *Italy*, many of whom *Gerard*, Bishop of *Cambray* and *Arras*, examin'd upon several Heads in the Year 1025. And it seem'd as if these People were surfeited with the vicious and debauch'd Lives of the *Romish Clergy*, and did either choose to go without any Baptism, rather than to have it administred by such lewd Hands, or that they had agreed to have it perform'd privately in their own Way. Let Things have been as they would, 'tis plain they were utterly against *Infant-Baptism*. The Citation, in Part of their Answer, as taken by Dr. *Allix* out of *Gerard's* Preface to *Reginaldus*, is this, " * But if any shall say, that some Sacrament lies hid in Baptism, the Force of that is taken off by these three Causes; the first

* *Siquis autem in Baptismate aliquod dicat latere Sacramentum, hoc tribus ex Causis evanescatur. Una, quia Vita reprobata Ministrorum, Baptizandis nullum potest præbere*

" first is, because the reprobate Life of Ministers, can afford no saving Remedy to the Persons to be baptized. The second, because whatsoever Sins are renounc'd at the Font, are afterwards taken up again in Life and Practice. The third because a strange Will, a strange Faith, and a strange Confession do not seem to belong to, or be of any Advantage to a little Child, who neither *wills* nor *runs*, who knows *nothing of Faith*, and is altogether ignorant of his own Good and Salvation, in whom there can be no Desire of Regeneration, and from whom *no Confession of Faith can be expected.*

I am the more confirm'd, in what I suggested of the *Waldenses* lothing the Administration of Ordinances by the *Romish* Priests, because of the shocking Vileness of their Lives, from the Acknowledgement of an *Inquisitor*, who declares the same, of a Branch of these People driven by Persecution into *Bohemia*. The *Inquisitor's* Words are these; " * They contemn the Sacra-ments of the Church, because of the undue and irreverent Manner wherein they are celebrated by many Priests, and because they

præbere salutis Remedium. Altera quia Quicquid vitiatorum in Fonte renunciatur, postmodum in Vita repetitur. Tertia, quia ad parvulum non volentem, neque currentem, Fidei-nescium, suæque salutis atque utilitatis ignoratum, in quem nulla Regenerationis petitio, nulla Fidei potest in esse Confessio, aliena Voluntas, aliena Fides, aliena Confessio nequaquam pertinere videtur.

* Dr. Allix Ibid. p. 223.

" set them to Sale, as also because of the wicked
 " and scandalous Lives of many Ministers." In
 the next Paragraph the same *Inquisitor* lets us
 know the Ground of their Error (as he calls
 it) about Infant-Baptism. " Some of them are
 " in an Error concerning Baptism, holding, that
 " Infants cannot be saved by it, *Mark* xvi. 16.
 " *whosoever shall believe, and be baptized, shall
 be saved.* But an Infant does not believe, there-
 fore is not saved.

The famous *Berengarius* of *Tours* who flou-
 rish'd about 1049 is represented as being against
 Infant-Baptism. That this was one of the
 Charges laid against him and his Followers,
 my *Author* says, " * Is evident from the Dis-
 course of *Guimondus* Bishop of *Aversa* Lib. I.
 " *Contra Bereng.* where he accuseth them of
 " overthrowing, as much as in them lay, Law-
 ful Marriages and the Baptism of *Infants*.

In a little Time after this, liv'd the noted
Arnoldus Brixiensis, who eminently oppos'd
 the *Romish* Corruptions, and he is said to be of
 the Opinions of *Berengarius*, and particularly
 against *Infants-Baptism*. And amongst some
 Notions imputed to him, 'tis observ'd, " † There
 " was yet a more heinous Thing laid to his
 " Charge, which was this; *Præter hæc de Sa-*
 " *cramento Altaris, Baptismo Parvolorum, non*
 " *sanè dicitur sensisse.* i. e. " Besides this it was

† Dr. *Allix*, Ibid. p. 123.

¶ Ibid. p. 171, 172.

" said of him, that he was unsound in his Judgment about the Sacrament of the Altar and " Infant-Baptism."

This excellent Man was condemn'd, hang'd, and his Body burnt at *Rome*, and the Ashes cast into the *Tiber*.

There was another *Arnoldus* condemn'd and burnt at *Cologn* sometime before this, about the Year 1163. He was among some of the *Waldenses* who were then dreadfully persecuted in *Flanders*, and fled as they thought for Safety towards *Cologn*. Which of these two *Arnolds*, gave the Name of *Arnaldists* to the *Waldenses*, I will not pretend to determine. But this last mention'd and his Companions executed with him, did not seem to be any great Friends to *Infant-Baptism*. Mr. *Brandt* represents them thus, " It should seem, that these *Piphles* (so the *Waldenses* were sometimes termed) maintain'd, " among other Notions, that we ought chiefly " to be baptized with the Holy Ghost and with " Fire, for the *Abbot Egbert* writ afterwards, " that the People of *Cologn* had baptized *Arnoldus*, and those of *Bon*, *Theodoricus* and his " Companions, with Fire.

But there is a Letter of *Evervinus* to St. *Bernard* a little before the Year 1140 wherein he speaks clearly of a Sect, which approv'd of *Adult-Baptism* upon believing, and strenuously oppos'd *Infant-Baptism*. The Words of the

* *Brandt's Hist. Ref.* Vol. I. B. I. p. 12.

Letter are these, “ † They make void the
 “ Priesthood of the Church, and condemn the
 “ Sacraments besides *Baptism* only, and this on-
 “ ly in those who are come to *Age*, who, they
 “ say are baptized by *Christ* himself, whosoever
 “ be the *Ministers* of the *Sacraments*. They
 “ do not believe *Infant-Baptism*, alledging that
 “ Place of the *Gospel*, *whosoever shall believe*
 “ *and be baptized, shall be saved.*”

And my *Author* observes, that St. *Bernard* took Occasion from this very Letter to refute these (*pretended*) Hereticks, in his 65 and 66 Sermons upon the *Song of Solomon*. “ And that the beginning of his 65 Sermon contains a manifest Allusion to the beginning of this Letter of *Evervinus*.” And in his second Sermon (*the* 66) he lays down some Part of their Opinions, and among other Things he accuseth them “ Of looking upon themselves as the only Successors of the *Apostles*, he accuseth them of mocking at *Infant-Baptism*.

The same learned Author informs us, “ *That *Alanus* attributes to the *Cathari* almost the very same Opinions, in his first Book against *Hereticks*, which he wrote about the Year 1192. And that under that general Name which he gives them, he comprehends a great Number of *Sects*, who differ’d from one another in *Principles*, some of them being *Manichees*, others *Arrians*, and others again hold-

† Dr. *Allix* Ibid. p. 143, 145. 147.

* Ibid. p. 155.

" ing the Opinions of the Reformed or *Protestants*. Some of the Opinions of these latter, " you may see in what follows. He affirms " that some of these Hereticks believ'd that " *Baptism is of no Use to Infants*, because they " were not guilty of any Sin; and that othets of " them held, that it was of no Use, but *only to those who were of Age*: —— he says that " some of them held, that *That Sacrament was of no Use, without Imposition of Hands*.

I further take Notice that the same learned Gentleman gives us, an Extract taken by *Cladius Coufford* in the Year 1548, out of an old M S. of *Raynerius a Fryer*, writ by him 296 Years before, against the *Waldenses*, wherein he has these Words, " || They say, that then first " a Man is baptiz'd when he is received into " their Sect. Some of them hold, that *Baptism is of no Advantage to Infants*, because they " cannot actually believe."

The late Reverend Mr. *Joseph Stennet* in his Answer to *Russen*, has I think given sufficient Proof, that the *Albigeois* as well as the *Vaudois* or *Waldenses*, were against *Infant-Baptism*.

The Citation as taken and translated by Mr. *Stennet* out of *Chassanion's History of the*

|| Tum primò hominem baptizari dicunt, cum in eo-
rum Sectam fuerit inductus. Quidam eorum Baptismum
Parvulis non valere tradunt, eo quod nondum actualiter
credere possunt.

Apud Dr. *Allix*, Ibid. p. 188. 191.

Albigeois, has these Words, “ * I cannot deny
 “ that the *Albigeois* for the greatest Part were of
 “ that Opinion (*i. e.* against Infant-Baptism) and
 “ that which confirms me yet the more in the
 “ Belief of it, is, that in the History of the
 “ City of Treves, there were some who denied
 “ that the Sacrament of Baptism was available
 “ to the Salvation of Infants. And one *Catherine Saube*, who was burnt at *Montpellier* in
 “ the Year 1417 for being of the Mind of the
 “ *Albigeois*, in not believing the Traditions of
 “ the *Romish Church*, had the same Thoughts
 “ concerning *Infant-Baptism*. —— “ The
 “ Truth is, they did not reject this Sacrament,
 “ or say it was useless, but only counted it un-
 “ necessary to Infants, because they are not of
 “ Age to believe, or capable of giving Evidence
 “ of their Faith. Upon which Mr. Stennet
 leaves his Remark, in these Words, “ that this
 “ Historian who was a *Pædobaptist*, and who
 “ says he collected this History from two an-
 “ cient Manuscripts, one of which was written
 “ in the *Languedoc Tongue*, and the other in
 “ *Old French*, declares himself convinc'd that
 “ the greatest Part of the *Albigeois* were against
 “ *Infant-Baptism*.

Mr. Stennet further adds out of *Cassandra's* Preface to his Book of Infant-Baptism, that this Principle was imputed by that learned Author to *Peter de Bruis* and his Disciple *Henry*, from

* Mr. Stennett's answer to *Rusen*, p. 82, 83.

whom

whom the *Petrobrusians* and *Henricians* took their Name, the Words of *Cassander*, in speaking of their Doctrine, are these; * " Which " Heresy first openly condemn'd Infant-Baptism, and stiffly asserted that Baptism was fit only for the *Adult*, which (*Doctrine*) they both verbally taught, and really practised in their Administration of Baptism.

I shall transcribe one Instance more from my late learned Friend, Mr. Steppett, and that is of *Prateolus*, who speaking of the same *Peter de Bruis*, says, † " He asserted that Baptism was useless to Children, who wanted the Exercise of Reason, because Infants, who want the Use of Reason, can't have Faith, so as to believe the Word of God when preach'd to 'em, which he asserted to be absolutely necessary to every one who submitted to Baptism; so that if any one should be baptiz'd without previous Faith, he said his Baptism would be of no Use to him. This Author

* Quæ Hæresis prima Infantium Baptismum aperte damnavit, & adultis tantum convenire, & verbis docendo, & re ipsâ baptizando, pernaciter afferuit. Georg. Cassand. in Præf. lib. de Bapt. Inf. Apud Stenn. p. 83.

† Asserebat autem hic Parvulis usū rationis carentibus non prodesse Baptisma, quod Parvuli qui sunt rationis expertes, fidem habere nequeant, nec Dei verbo, quod illis prædicatum fuit, credere hoc autem asseverabat summe fore necessarium cuiuscunque Baptisma suscipienti: adeo sane ut si quis sine præviā fide Baptisma suscepisset, nihil ei prodesse Baptisma diceret. *Prateol.* Hæres. L. 14. cap. 18. & L. 2. c. 7. Apud Stenn. p. 83, 84.

charges the same Opinion on *Henricus the Disciple of Peter de Bruis.*

Mr. Stennett has immediately subjoined this Observation, viz. *That these Persons lived in the 12th Century after Christ, &c.*

It may not be improper now to return, and to shew how these *brave People* (*the Waldenses*) disseminated their *Principles*, and maintained their Religion, thro' unheard of Cruelties which they chearfully underwent for Conscience Sake ; and they became the more famous by the Accession of the Disciples of *Peter Waldo*, who agreed very much in their Opinions with the more antient *Subalpini*, and the Inhabitants of the *Valleys of Piedmont*. I have already observed from Dr. *Allix*, that this Accession of Numbers gave a Handle to some popish Writers and others, to represent them as the very same People ; and indeed the Similitude of their Name, as well as their Religion, gave something of a fair Colour to this Pretence ; whereas, in Reality, the *Vallenses* existed long before the *Waldenses* or *Waldenses*, if ancient Records may be depended upon. However, it pleased God eminently to bless *Waldo* and his Followers, and to spirit them up to stand as faithful Witnesses to very important Truths, in Opposition to the scandalous Corruptions of those ignorant and licentious Times. Mr. *Brandt*, speaking of *Waldo*, says, “ * The Success

* *Brandt's Hist. Ref.* Vol. I. B. I. p. 12..

“ he met with, and the Number of his Followers were so great in a small Space of Time, that the Clergy pronounced him a Heretick, and raised such a Persecution against those of his Persuasion, as dispers'd them into several Parts of Europe, and even filled the Nether-lands (whither he himself also fled) with Refugees. They were not only stiled Walenses (or Vaudois) from their Leader, but likewise the Poor of Lyons, or Leonists, Albigeneses, Angennensers, Toulousers, Bulgarians, Picards, Weavers, Perfectists, Humelists, Infabatates, Cathari, or Gazarists, Chienards, or Caignards, Fresons, Dulans, Lollards, Tur-lupines, Paterines, Pipbles, Popelicans, Publicans, Passagins, Petrobrusians, Henricians, Josephines, Arnaldists ; and afterwards also, Fratres Bohemi, and Hussites : All which Appellations were bestowed on them, either from the Country or Place where their Opinions prevailed, or from some Crimes of which they were accused ; or lastly, from some Body or other that had profess'd the same Principles, either before or after Waldo ; for some think it very certain, that Waldo himself learned these Doctrines first from some of the People inhabiting the mountainous Frontiers of France, &c.”

Tis very natural to judge from these Expressions, that the Author intended the Frontiers of France bordering upon Italy, and looking towards Savoy. So that according to this Account, Peter Waldo is represented as having

as having derived his Religion from the Inhabitants of the *Valleys of Piedmont*. What I observe further, is, that they were called *Fratres Bohemi* and *Hussites*, which shews that their Religion was introduced amongst the ancient *Bohemians*. I have already hinted that Dr. *Allix* allows this, and that there were some of them who made light of *Infant-Baptism*. I shall only add a short Passage or two from him to this Purpose. His Words are these, “ * The same Inquisitor whose Extract I have but now given, gives us an Account of the Manner how the *Bohemians*, who were a Colony of the *Waldenses* managed their Controversies with the Church of *Rome*, &c. In another Place he says thus, ” Now because the *Waldenses* being driven into *Bohemia*, have continued there several Years, it is but reasonable for us, with some Attention to take a View of the State of those Churches ; this, as on the one Hand, it will give us a just Idea of the Purity of [that Spring, from whence this Rivulet was supplied with Water, &c. And a little lower, he mentions one of their Errors as charged upon them by the aforesaid Inquisitor, viz. ” Concerning the Sacrament of Baptism, they say, that the Catechism signifies nothing ; that the Absolution pronounced over Infants signifies nothing ; that the Godfathers and Godmothers do not understand what they answer the Priest.

* Dr. *Allix*, ibid. p. 211, 214, 221.

I shall conclude the Citations of this Nature with a judicious Observation of the late Reverend Mr. Benjamin Stinton, on an Extract of a Letter preserv'd by Colomesius, but written to Erasmus out of Bohemia, dated October 10. 1519, in which an Account is given of a Sect then in being, and which had been in that Country for above 90 Years. The Letter describes 'em, among other Things to have acted thus, " † Such as come over to their Sect, must " every one be baptiz'd anew in mere Water; " they make no blessing of Salt, nor of the " Water, nor make any Use of consecrated " Oil." Upon which Mr. Stinton makes this Remark, *That this Description does almost in every Thing fit the Modern Anabaptists, especially those in England, and gives them a better Right, than any other Protestants, to claim these People for their Predecessors.*

Now let any one impartially examine these Accounts, and consider the Evidences offered from Gundulphus's Time, in the Year 1025, to Erasmus's Days 1519, and the Appearance of Fælix Mans in 1522, and the Witnesses succeeding one another, and who seemed to be no Favourers of Infant-baptism, will fill up the Space of near 500 Years before the Reformation obtained by Luther and Calvin. I may add to this Consideration, that the *Baptisteries* in the Manner described already, to dip the *Catechumens*

† Colomesius's Collection of Letters of Men of Note,
Ep. 30, Mr. Stinton's MS. before me.

in their Baptism, subsisted till the *Sixth Century*; and if the intercurring Centuries between the sixth and the tenth Age, were almost buried in the Obscurity of the Ignorance and Barbarism of those Times, 'twas no new Thing that befel the *Church of God*. Did not Moses see the Bush all on Fire, and yet it was not consumed?

Did not the Prophet *Elijah* complain that the Body of the *Jewish Church* had forsaken God's Covenant, and that he was left *alone* to witness for him? but the Lord answered that he had a secret Reserve of *Seven Thousand in Israel, all the Knees which had not bowed unto Baal*. There is some good Ground to believe that it was thus, in regard to *Gospel-Baptism*, even in the *darkest Ages of Christianity*.

But I must return to take some Notice of what Mr. *W.* has asserted, p. 60. viz. that the pernicious Principles of *Nicholas Stock* (the Man's Name was *Stork*) and *Thomas Muncer* maintained by them and their Followers, occasion'd most of those grievous Troubles this Nation felt, in the Times of the late *Usurper Oliver Cromwell*. The Principles he tells us, were such as *Community of Goods, Multiplicity of Wives, the Lawfulness of propagating their Doctrine by the Sword, and that pernicious Principle of Dominion's being founded in Grace*. Here I desire to know, in whom these Principles appeared? There were no *Germans* of this Sort that came over hither to act under *Oliver Cromwell*; the *Munsterian Faction* both of *Baptists* and *Pædo-baptists*.

baptists had been dead and buried above an hundred Years before this Time.

There were no *British Baptists*, that ever entertained, or acted according to these Principles. *Bailie's* malicious Account, with Mr. *W.*'s Comment upon it, will never go down with any, unless they be some ignorant People, who greedily swallow any Thing that an ill-natured Writer thinks fit to vent against the poor Baptists. But if Mr. *W.* has a Mind to enter into the Detail of these Things, I can easily shew what occasional Share the *Baptists* bore in the Troubles of the late Times, and make it appear to the World, that they were Pædobaptists who begun and ended the *Civil War*, let the Charge fall upon what Denomination it will. Mr. *W.* may endeavour to salve Things as he pleases, and as he does in the *Glocester-Journal*, but there is no good-will intended in this and other Paragraphs, towards the *Baptists* in *England* and *Wales*, against whom he writes. The People of our Persuasion have always expressed their just Abhorence of such Crimes, whether in *Foreigners* or *Natives*; and there was no more Reason for Mr. *W.* to revive this *German Story* at this Time a Day, than there is for another to make the scandalous Lives of common *Malefactors*, the natural Consequence of *Pædobaptism*; which if any one should be so weak and wicked as to attempt to do, I should think no Punishment too severe to be inflicted on him: But because the foreign Anabaptists have been generally involved in the common

mon Calumnies, and reckoned by the *English Vulgar* to be a base Set of People, 'tis but reasonable that I should suggest a few Thoughts in their Favour, if it were only to do their Memories common Justice.

I would then in this Place briefly observe these following Things: 1. That their History has been transmitted down to us, through the Hands of their Enemies, who would be sure to aggravate Things, and to set 'em off in the most disagreeable Colours. 2. That there are Things said of them not only improbable but contradictory in their own Natures, as when our *English* Writers represent them as having set all *Germany* on a Flame, and as if they had been strong enough to overset the *Roman Empire*; at other Times they treat 'em as a small contemptible Handful of Men. 3. 'Tis certain from some of the best Historians of that Age, that the innocent often suffered with the guilty. I need only take Notice of one Passage in Mr. *Brandt*, to verify what I now affirm, where he is speaking of the Executions after the *Munsterian Enthusiasm*, and other mad Frolicks of the *Anabaptists*; he says, " Thus in the apprehending and condemning the People of this Sect, there was little Notice taken, whether those whom they put to Death, were in any wise guilty of the abovementioned Riots and Mutinies: But the Severity of the Government was extended against all of them, without making any Distinction hardly between the most simple and
" innocent

" innocent, and the most Criminal. Thus the
" History of the Anabaptist Martyrs relates,
" that they beheaded at Amsterdam one Peter
" a Sexton of Sardam, as guilty of the late
" Insurrection, tho' he being a Teacher among
" a better Sort of Anabaptists, had used his ut-
" most Endeavours to hinder it.

4. Some of the *Lutherans* and *Zuinglians* were as bitter Enemies to them, as any of the *Blood-thirsty Inquisitors themselves*, And that good temper'd Gentlemen *Erasmus*, tho' a *Papist*, and only a By-stander, yet had great Compassion on them, and used his Interest in writing very movingly in their Favour. Thus Mr. *Brandt* informs us, " * That he was particu-
" larly scandalized at the Persecutions which
" the Zuinglians raised against the Anabaptists ;
" for it was about the Time that those of
" Zurich had ordained by a second Decree,
" That the Anabaptists should be no where tol-
" erated within their Canton ; but taken up in
" order to be brought to capital Punishment.
" They insist and argue, says he, that Hereticks
" ought not to be punished with Death ; where-
" as they themselves inflict the same upon the
" Anabaptists, a People against whom there is
" very little to be said, and concerning whom,
" we are assured, there are many who have

* This Letter was written to those of the *Low Countries* and *East Friesland*, about 1530. *Vide Brandt*, Vol. I. B. 11. p. 58.

“ been reformed from the worst to the best
 “ Lives : And tho’ perhaps they may foolishly
 “ err in certain Opinions, yet have they never
 “ storm’d Towns nor Churches, nor entered into
 “ any Combinations against Authority of the
 “ Magistrate, nor driven any Body from his
 “ Government or Estate. He farther relates,
 “ how the *Reformed* endeavoured to force Men
 “ to their Perswasion.

My Design is not to extenuate the Crimes of any who were *really* guilty, but to shew, that the *main Body* of these *Foreign Anabaptists* were truly religious, and *Men of another Spirit*; and tho’ there were some among those who went under that Denomination, who might justly be term’d *foolish* and *enthusiastick* or *vile* and *licentious*; yet the Communities of this Perswasion (called *Anabaptists*) shew’d as much pious Zeal against *Popery*, and as much Seriousness and Sobriety, in moral and Christian Conversation, as any other Parties of *Protestants* whatsoever. And when they were called to suffer for the Truth, none were more ready to seal it with their Blood. None embrac’d the Stake with greater Alacrity. None underwent the most cruel Torments with more invincible Patience and *Christian* Fortitude of Mind.

Insomuch that Cardinal *Hofius*, one of the *Pope’s Presidents* at the *Council of Trent*, said thus of them, “ * If the Truth of Religion

* Annot. on *Brandt’s* third Book of Vol. I.

were

" were to be judg'd of, by the readiness and
 " chearfulness which a Man of any Sect shows in
 " Suffering, then the Opinion and Perswasion
 " of no Sect can be truer or surer than that of the
 " *Anapaptists*: since there have been none for
 " these twelve hundert Years past, that have
 " been more grievously punish'd, or that have
 " more chearfully and stedfastly undergone, and
 " even offer'd themselves to the most cruel sorts
 " of Punishments, than these People." My plain
 Intention therefore is, to lay before the honest
 Reader some few Instances, (for I have not Room
 to add many) of the Simplicity and faithfulness
 of these People in Resigning themselves to *Martyrdom* for the Principles they profess'd. This
 perhaps may not only be a little Entertaining,
 but be a means to convince the common sort
 among us, that they did not deserve to be bran-
 ded with that *Odium* which Foreign *Anapaptists*
 are usually loaded with in our *English Writ-
 ings*.

I shall accordingly transcribe these following
 Exemples out of that excellent Historian so often
 mention'd Mr. Gerard Brandt, who himself
 was a *Pæddopaptist*.

I.

" In the Year 1549. there lay in Prison at Am-
 " sterdam, on Account of Religion, about twen-
 " ty *Anapaptists*, of whom all but five Men and
 " three Women made their Escape by the help
 " of some Friends: and a certain Taylor named
 " Ellert Janson might have saved himself with
 " the rest of his Companions, but the refus'd it,
 " saying:

“ saying; *I am now so well satisfied to be offer'd up, and feel my self at present in such a State of Salvation, that if I should live longer I do not expect to be better.* He was lame of one Leg, and thought that tho' he might get out, he should be easily discover'd and taken; he therefore staid behind, and was burnt on the twentieth of *March*, with the other five Men and three Women, for that they (for so run the Sentence) had suffer'd themselves to be rebaptiz'd. —— and had wrong Notions of the Sacraments. As he was leading to Execution, he cried out, *This is the most joyful Day of my whole Life.*

II.

About the same Time, two Men of the same Sect were put to Death at *Leeuwarden*, as also a Woman drown'd, after having been first tortur'd with *Thumb-Irons*, and *Shan-Screws*, as they call them. The Reason of treating her thus in particular was, that having found a *Latsn Testament* in her House, they thought She was a Teacher, and that *Menno* (a Minister's Name) was her Husband; and were therefore resolv'd to know whom She had taught, and who were her Accomplices, or present when She baptiz'd. She would not answer to any of these Questions, but said; *Examine me as to my Faith, and I will readily answer you.* For a Trial of her Opinions about the *Host*, she was asked, what were the Expressions of our Saviour, when he gave his Disciples the Sacrament? to which She replied, *What did he give them Flesh*

Flesh or Bread? They answered, he gave them Bread, Then said she, *Did not the Lord remain among them, who then could eat his Flesh?* The Judges ask'd her further; whether she believed their Children to be damn'd, because they were baptized? To which she replied, *no, that be far from me, that I should condemn Children.* Then said some Body to her, don't you expect to be saved by Baptism? She answered, *no; all the Water in the Sea cannot save me, nor any Thing else but the Salvation which is in Christ, who has commanded me to love the Lord my God above all Things, and my Neighbour as my self.*

III.

In the Year 1551, there were Sixteen *Anabaptists*, of whom Five were Women, put to Death for Religion. Two of the Men, together with the two Women, being condemned at Gaunt, thanked their Judges for sentencing them to be burnt. Yea, one of the Women cried out to 'em, *My Lords! You may save three of your Stakes, we can die all four of us at one, since we are but one in a spiritual Sense.* One of the Men broke out into these Words, when upon the Scaffold, *O ye Inhabitants of Gaunt! we do not die like Hereticks or Lutherans, who hold a Cann of Beer in one Hand, and a Bible in the other, and so dishonour the Word of God with Drunkenness; but we die for the real Truth.* In the Number of those that were murdered, was *Jerom Segerts*, with his Wife, and others:

These suffered at *Antwerp*. When the Judges gave him some Hopes of saving his Life, provided he would be converted to the *Romish Church*, *Jerom* answered them thus: *Though you should set the Door of the Prison open, and should say to me, go; only, cry, you are sorry; I would not stir, because I know I have the Truth of my Side.* Whilst he was in the Dungeon, he writ to his Wife in the following Manner: *I find the Lord is with us. We have a Treasure in earthly Vessels.* This will not be hid. One calls out to the other, and pours out his Treasure, so that it may be seen. *We call, we sing (Psalms) to each other, we have the like Joy in comforting one another;* the Lord has granted us such a Mixture of Strength and Confidence, that we cannot sufficiently thank him, for the great Mercies we have received from him. And again, in another Letter, *I have so much Comfort thro' God's Promises, that I do not so much as think upon my Sufferings.* I feel so much Joy and Pleasure, that I can neither express it by Speech nor Writing. I did not imagine, that a Man could be sensible of so much Gladness in a Prison: it is so great, that it will hardly suffer me to sleep Day or Night. I can scarce think I have lain here more than one Day. Oh! that I could break my Heart in Pieces, and distribute it between you, and the rest of my Friends. Oh! that I could serve you and them with my Blood. He was burnt the 2d of September. They staid till his Wife was delivered of

of her Child, and then they threw her one Morning early, into the Scheld (a River)

IV.

During this Persecution, but we can't fix the exact Time, there was brought before the *bloody Tribunal*, a Man, 75 Years old ; his Hair was white, his Body lean with Age, his Manners irreproachable, such as naturally spring from a Heart possess'd with the true Fear of God. This Man had been baptized, or rather rebaptized by the *Brethren* in his old Age. Whilst he sat bound like an innocent Sheep for the Slaughter-house, encompassed by a Number of *Burghers*, waiting for the *Criminal Magistrate*, who was to pronounce Sentence of Death against him, one of the *Officers* spake thus to him, in the Hearing of the People : *Good Father*, Why do you continue thus obstinately in your cursed Error : Do you think there is no such Place as Hell? *Sir*, said the old Man, *I believe a Hell most certainly, but I know nothing of the Errors you mention* : Yet, said another, you are in an Error, and so dreadful a one, that if you die in it, you will be damned for ever. *Are you sure of that?* said the old Man again ; yes replied the *Officer*, it is as sure as any Thing in the World ; thinking he had staggered him, and hoping for the Honour of his Conversion. But the old Man returned him a very unexpected Answer : *If it be so, said he, then are ye Murderers of my Soul.* Upon this there was a very great Silence among the Multitude, who were

very attentive to this Discourse of the old Man ; at which the Officer, half ashamed, and not a little enraged, cried aloud to the Prisoner, *What do you say, you impudent Fellow ? Are we the Murderers of your Soul ?* The old Man answered, *Do not be angry, Sir, at the Sound of Truth ; you your self know, that Faith is the Gift of God ; that neither I, nor any other, can extort this saving Gift out of God's Hand ; that God bestows his Gifts on one Man early, on another late, just as he called the Husbandmen into the Vineyard.* Suppose now, that I had not yet received this Gift, as you have ; ought you to punish me for that Misfortune ? Might not God, in case you suffered me to live, might he not impart to me, as well as to you, this wholesome Gift in a Week, a Month, a Year ? If then you hinder me from sharing therein, by depriving me of this Time of Grace, what are you otherwise than Murderers of my Soul ? These plain but strong Arguments, courageously urg'd by this good old Man, did so move the Hearts of the Towns People that stood about him, that there was no small Murmuring among them.

V.

When the Persecution was at the hottest in Amsterdam, a certain Man (*Anabaptist*) being informed, that one of his Sect was to be burnt there at such a Time, he made all the Haste he could from Waterland, but arriv'd too late, that the Boom next the Y (a Passage) was shut ; but with the Help of Money he got that open'd : and

and running to the *Dam* as fast as he could, he placed himself upon an *Eminence*. And when he saw the Prisoner ascending the Scaffold, cried out to him, *Brother, fight manfully.* At this Cry, Endeavours were used to seize him, but they laid Hands on the wrong Person, who trembling, begun to justify himself. This brought the true Man to light, who, to save the innocent, came forth, saying, *I am the Man.* Upon which Confession, he was committed, tried, condemned and executed, in the Space of 14 Days.

VI.

In the Year 1553, of the 6th of *January*, two others were executed ; one was a Man of *Sollem*, the other was a Women of *Freden* ; who, when she was brought to the Rack, confessed, that she had harboured several of her own Sect, and brought over others to her Opinions. She behav'd so modestly and handsomely in her Bonds, and by a long Imprisoment, was become so familiar with the Keeper's Wife, that she employed her about the House like a Servant. And one Day, when some Dirt was to be carried out of the House, and there was no Body else to do it, she offered her Service ; but the Mistress asked her, *If she would not take the Opportunity to run away ?* The young Woman assured her she should not ; but afterwards reflecting on human Frailty, she refused to expose herself to such a Temptation, and staid. Soon after she went to the Scaffold and the Fire, dressed

dressed in her best Apparel, as if she had gone to be married.

VII.

At *Dixmude*, in *Flanders*, one *Walter Capel* was brought into Trouble on the same Account, (*Anabaptism*) He was a very generous Man, and bountiful to the Poor; among whom, he had often fed a poor simple Creature that was maintain'd by the Alms of the Town, and pass'd for a Changeling. When he was condemned to die, this Fool cried out to the Judges, *Ye Murderers, ye spill innocent Blood: the Man has done no ill, but always gave me Bread.* And whilst *Capel* was at the Stake, he would have thrown himself into the Fire, if he had not been hindered. Nor did his Gratitude die with his *Patron*, for he went daily to the Gallows-field, where the half-burnt Carcase was fasten'd to a Stake, and there he stroked the Flesh of the dead Man with his Hand, saying, *Ab! poor Creature, you did no Harm, and yet they have spilt your Blood. You gave me my Belly-full of Victuals.* And sometime after, when the Flesh was all confum'd, he went again to the Stake, pulled away the Bones, and laying them upon his Shoulders, carried them to the House of one of the *Burgomasters*, with whom, as it happened, several others of the *Magistracy* were then present; and casting the said Bones at their Feet, cried out in a *snarling Tone*, there, *you Murderers, you have first eaten his Flesh, eat now his Bones.*

VIII.

A certain Tradesman, who kept a Stall in the Market-place at *Bergen-op-zoom*, being an *Anabaptist*, refused to kneel to the *Sacramental Bread*, as it was carried before his Shop; for which only he was taken up, imprison'd, condemned to Death, and burnt without the Town. His wonderful Constancy and Courage in suffering, made such an Impression upon the *Droffart*, or *Lord* of the Place, who had caused him to be prosecuted, and had seen his End, that as soon as he had returned home, thro' Sorrow and Concern, he fell into a violent Fit of Sickness both of Body and Mind: During which, he did nothing but cry out, Oh *Simon!* (this was the Name of the Man that was murdered) the *Monks* endeavoured to pacify and comfort him, but all in vain. And accordingly he died soon after in a despairing Condition.

IX.

1558. In this Year about forty *Anabaptists* fell by the Hand of the Executioner,— among those that were put to Death at *Courtray*, was *Daniel Verkampt*; who had been harboured by his Mother, a very ancient Woman. The *Dean of Rousen*, Inquisitor of *Flanders*, who had examined the Son about his Religion, summon'd his Mother also to appear before him. She was told, That for harbouring her Son, a Heretick, she had forfeited her Life and Estate, according to the Placard of the Emperor.

ror. To this the poor old Creature thus replied ; *My Lords, am I to forfeit Life and Estate for harbouring my own Son, whom I bore in my Womb, and brought forth with Pain, and educated with great Trouble and Charge ; who is neither Rogue nor Thief, but was counted the most honest, hopeful young Man in our Village, only because you say he is a Heretick ? If the Emperor, whose Laws you pretend to observe, were here present, I believe he would say, that they are misapplied, and commend my motherly Affection.* Indeed my Lords, you do not act as you ought. If I could have conceiv'd this my Son again, at the Instant you sent to seize him, have hid him from you in my Womb, and have carried him there nine Months, and afterwards have endured the same Pain and Trouble in bearing and bringing him up, as I had done before ; God knows, and you ought also to know, how freely I would have undergone it. This her maternal Eloquence so moved the Judges, that they immediately discharged her, but would not be intreated for her Son.

X.

The *Anabaptist* who was put to Death at *Dort* at this Time, had been a *Burgomaster* at *Menin*, and was fled thither on the Account of the Persecution. It is thought that his Death caused some Remorse in his very Judges. Being either suspected or discovered, he had been summoned by the Magistrates to attend them in the great Church, with Intention, that he should look

look upon such a Summons as a Warning, and so make the best of his Way. But his Simplicity, and the Advice of some of his Friends, who too much relied upon the Magistrates, prevail'd upon him to appear, where, when he came, he was secur'd.

While he was under Confinement, they carried him before the Court of *Holland*, in order to be discharged of him; but that Court enquired into the Busines, and sent him back to *Dort*, where, after many Delays, they were forced to pass Sentence of Death upon him; the said Sentence being short and remarkable, we thought proper to insert it here, Word for Word, as follows Whereas *George Wippe* (for that was his Name) born at *Menin*, in *Flanders*, has presumed to be rebaptized, and has entertained ill Opinions, according to the Evidence that has been given against him before the Magistrates, and his own Confession, he is therefore condemned, to the Honour of God, and for an Example to the Publick, to be drown'd in a Barrel, and after that his Body is to be carried to the Place of common Execution, and there fastened to the Gallows, and his Estate forfeited, and to be brought into the Town's Treasury. Done and declared the 4th of August, in the Year 1558.

And what is still more remarkable, the Hangman, who was to perform this Sentence, refused to do it, saying, that he would rather lay down his Office, than be guilty of the Death of so good a Man; by whose Bounty the Mouths of his Wife and Children had been often fed and filled

filled ; who had often done good to him and others, and never done Wrong to any. Thereupon he was remanded back to Prison, where he continued seven Weeks longer, till at last they caused him to be drown'd privately, and in the Night, by another Hand.

XI.

1559. The Number of *Anabaptists*, who lost their Lives this Year, on account of their Religion, amounted to about 40 Persons ; some were examined concerning their Faith by the *Inquisitors*, and particularly by the Dean of *Rouen*, who for his Zeal was nicknam'd *Saul*. It is related of this *Inquisitor*, that his Manner was to go about the Town, attended only with a couple of Servants, to search for suspected People, especially for *Anabaptists*, and to take them up ; and that being met one Time by the *Red Rod*, an Officer of Justice so called, and ask'd how he durst venture so slenderly attended, to apprehend those *Hereticks* ; whereas I can't excercise my Office, said he, but at the Peril of my Life, tho' attended by a great many Servants, and all of us well armed ?

The *Dean* replied, I have nothing to fear ; for my Busines is only to take good People, who bear no Arms, nor make any Resistance. Then said the *Red Rod*, If this be the Case, that you are to take all the good Men, and I the bad, we shall stock the Prisons bravely between us.

About this Time, one *John*, a Glazier, who was imprisoned, and condemn'd to die upon Account

Account of his Religion, writ a Letter to his Wife, out of which what I am relating is an Extract, and represented to her the Duty of a Widow, and how God, the Husband of Widows, supports and provides for them; for which Reason he recommended her and her Children to the Providence of the Almighty; at the same Time declaring, that his Faith was so well settled, that he would not depart from one single Article of it, tho' his *Persecutors* should quarter him for it. *Yea, tho' they should set open the Prison-door* (these are his Words) *and say to me, Get you home, we will say you have recanted, only do you hold your Peace; I would rather die, than be guilty of this Dissimulation.*

XII.

1563. At *Halwiin* also in *Flanders*, several *Anabaptists*, who had been betrayed by the *Pastor* of that Town, were apprehended by the *Dean of Rousen*, and carried away to *Lisle*; among those was *John Deswarthe*, a *Minister*, with his Wife and four Sons. The two youngest of his Children not being at home when the *Inquisitor* broke into the House, were warn'd by the Neighbours to escape; but one of them said to the other, *Let us not seek to save our selves, but rather die with our Father and Mother.* In the mean Time they carried the Father out, who seeing his Sons, said thus to 'em, *Will ye go also to the New Jerusalem?* One of them who was scarce Sixteen, cried, *Yes, we will,*

will, Father: and so they surrendred themselves. Together with them, two other Persons of the same Persuasion, who happened to be in the House, were likewise seized, as also two married Couples, and one single Woman; all which, (except one Woman that recanted) and a Man that called out to them and comforted them, were at several Times burnt at *Lisle.*

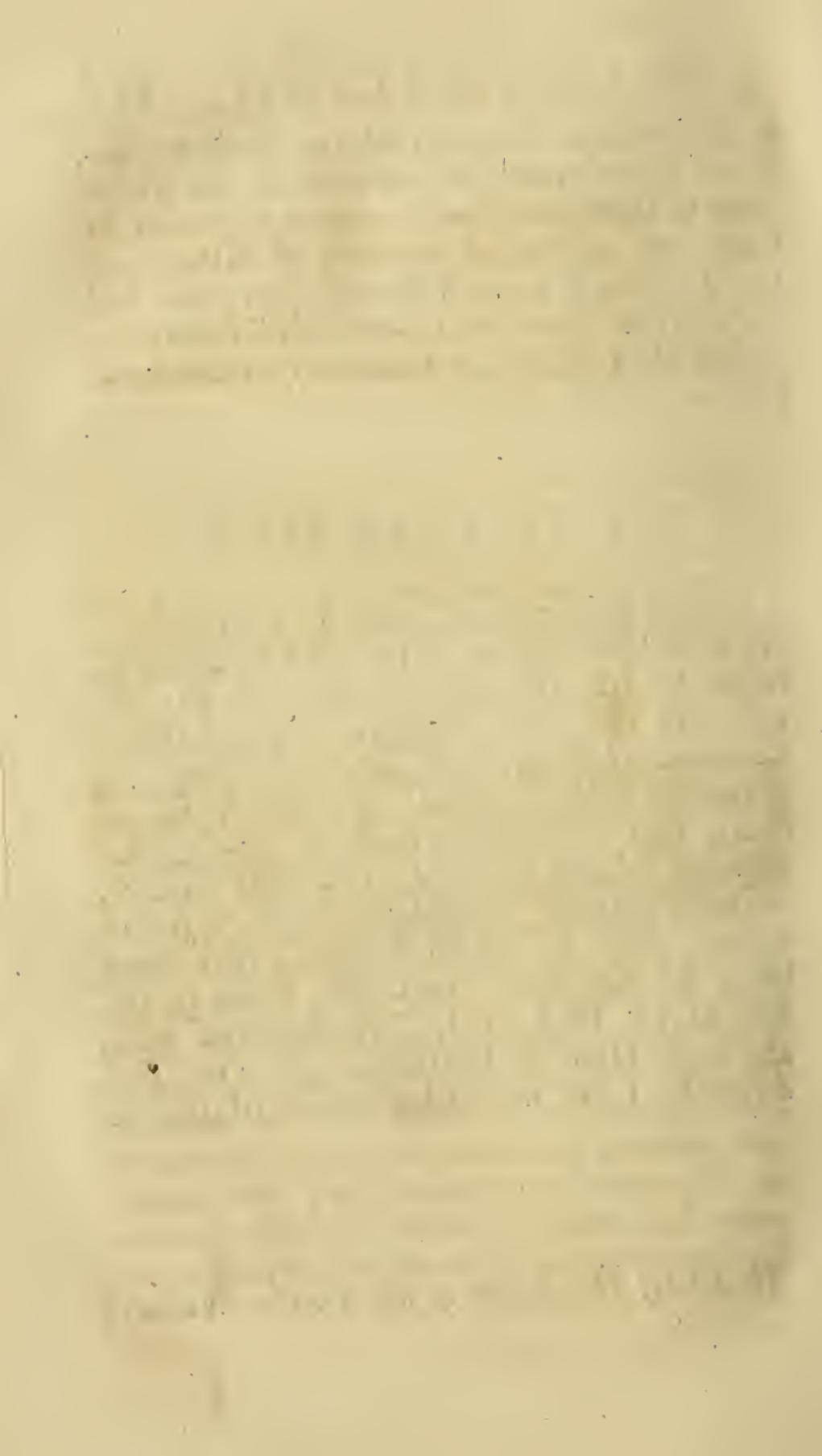
But I have already exceeded the Bounds I at first proposed to my self; now these short *Memoirs*, which I have faithfully transcrib'd, are out of Mr. Brandt's first Volume of the Reformation: where, any one may see a great many more Instances to this Purpose. For I have carefully told over Five hundred and Seventy odd Persons (*all Anabaptists*) who were put to Death, merely on Account of Religion; exclusive of, and in Contradistinction to, any who suffered as chargeable with Treason, Rebellion, Sedition, &c. nor have I reckoned into the Number, a *whole Assembly* of these People, which was betrayed at *Rotterdam* in the Year 1544; for I could not make an Estimate of them: But all that were caught of these were executed. Upon a fair Computation then, this Scantling of *Anabaptists*, who suffered abroad, in and about the *Low Countries*, for their Religious Principles, amounts considerably to above the highest Number of those, of whatsoever Denominations, who were put to Death in

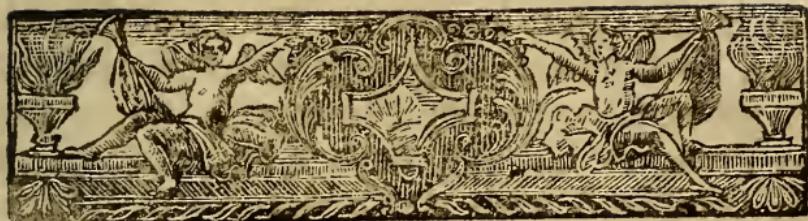
in *England*, on Account of the Reformation. What I further observe, is, that in the Judgment of *Christian Charity*, there appeared in these, not only equal Firmness of Mind, and the Traces of a good Spirit, but they had such divine Transports, and solid Assurances before their *Exits*, as eminently attended our glorious *British Martyrs*.

The CONCLUSION.

It now only remains, that for Form's Sake, I should take Notice of the last Objection, as stated by Mr. W. which is this, *P. 61. We are often told, that Baptism is of no Use to Children, that they are not any Thing the better for being baptized.* To which he answers, that he hopes to make it appear, *That Baptism, if duly improv'd, is of real Service, without supposing it absolutely necessary to Salvation.* And to which I reply, that there being no Argument from this Place to the End of his Book, only Expostulations with, and some Hints of Instruction given to, *Pædobaptists*, I am no farther concern'd therein.

The End of the Answer to Mr. Fowler Walker.





ANIMADVERSIONS on the
Reverend Dr. Thomas Ridgley's Dis-
course of *Infant-Baptism*, in his Se-
cond Volume of Divinity, publish-
ed Anno 1733.



INCE every private Member in a Community has an undoubted Right to judge, of what is offer'd to the Publick, there needs little or no Apology for this Undertaking. It may be sufficient for me to assure any Gentlemen, to whom I may be an entire Stranger, that, 'tis not any inward Pleasure I take in Religious Contests, nor any Secret Thirst I have to engage in Disputes with Men of distinguish'd Characters, that induc'd me to make the following Reflections: If the Reader would know the Motives, they are these. Having sometime ago seen the Reverend Dr. Thomas Ridgley's first Volume of Divinity, I was desirous to peruse the Second; and as I sincerely

sincerely profess a great Respect for that excellent Gentlemen's Person, and heartily agree with him in the most important Truths of Christianity, so I unfeignedly wish good Success to his pious Labours both from the Pulpit and the Press, so far as I have Reason to esteem 'em consistent with the Scriptures of Truth. When I found in his second Volume a Dissertation on *Infant-Baptism*, I promised my self a View, as in *Miniature*, of what might be said upon that Subject, represented in the strongest Light. The Author's known *Accumen* of Judgment, his great Acquaintance with Books, and consummate Skill in the Controversies of the Age, farther heighten'd my Expectation; nor am I disappointed in the Perusal: For I think, that this Learned Gentleman has suggested full as much as can be, and more than ought to be advanced, in Defence of that Practice. And having some Sheets of my own at that Time in the Press, upon the same Subject, in Answer to some Books dispers'd in *Wales*, I thought it but just and reasonable to consider all the Arguments I could meet with in my Way. When I have said this, I apply my self without Loss of Time to examine his Ground-work; for 'tis not any easy Matter to pitch upon a proper Foundation, whereupon to raise the Superstructure of *Pædobaptism*. And 'tis easily observ'd, that the most learned Advocates of this Doctrine differ, in chusing their *Medium*, and often change it, in their Debates upon this Head: and even at best, 'tis but

but an accumulative Proof, (partly from uncertain Antiquity, and partly from remote Consequences, and these artfully intermix'd or elaborately amass'd together) that is offer'd in Evidence in this Cause. But the learned Doctor has varied from a great many, and if I apprehend aright, he does not scruple to make *Natural Religion* the *Basis*, upon which he would build *Infant-Baptism*. Accordingly, when he enters upon the Proof of this Point, he lays down this Preliminary, *viz.* *That it is the indispensible Duty of Believers, to devote themselves, and all they have, to God; which is founded in the Law of Nature, and is the Result of God's Right to us and ours,* p. 408. In few Lines further we are told, *That, this is in a particular Manner to be applied to our Infant-Seed, whom it is our Duty to devote to the Lord, as we receive them from him.* This looks like giving up all Claim to Revelation, as insufficient to support this Practice; and he confesses, that this Affair is not contained in so many express Words in Scripture; and introduces the learned Dr. Lightfoot, as also owning the like Silence of the Scripture, as to this Matter, p. 413. Notwithstanding these Concessions, he does not resign circumstantial, consequential, and comparative Reasonings and Evidences, as he thinks deducible from Revelation: So that 'tis upon this mix'd or aggregate Foundation he proceeds, and forms this Proposition, *viz.* *That Baptism, in the general Idea thereof, is an Ordinance of Dedication or Consecration of Persons*

sions to God; p. 408. But being very sensible that a material Objection would follow this Proposition close upon the Heels, therefore he was obliged immediately to attempt the removing of it: The Reasoning in this Paragraph seems to me to be somewhat involv'd, if not perplex'd: However, he informs us, that what he would more directly assert, in Answer to this Objection, is, *That Baptism is an Ordinance of Dedication, either of our selves or others; provided the Person who dedicates, has a Right to that which he devotes to God, and can do it by Faith.* Upon this Proposition all the ensuing Deductions and Arguments depend, and upon this Basis, the whole Stress of Infants Right to Baptism, is laid. Part of my present Business seems to be, to examine whether *Pædobaptism*, according to this Proposition, is not rather built upon Natural than Reveal'd Religion. And,

1. I readily allow that Baptism is an *Ordinance* in the common Acceptation of the Term, i. e. 'tis appointed of God.
2. I agree, that it is an Ordinance of Dedication, from the Nature and Manner of its Institution: Hitherto we jointly proceed on the Foot of Revelation. But,
3. I absolutely deny that 'tis an Ordinance of Dedication, either of our selves or others; here we take our Leave of plain Revelation

tion, and launch out at once, upon the hazardous Bottom of either Fancy or pretended Reason. For, where has God given Intimation in any Part of his Revealed Will, that any one Man, has Authority to dedicate another (whether Infant or Adult) to him by Baptism? The Reverend Doctor is too well vers'd in the *Maxims of Theology*, and too nicely skill'd in the severer Rules of *Logic* and *Ratiocination*, not to know, that from Natural Reason to instituted Worship, *Non valet Argumentum*. And if we take in the *Salvatory Clause* in the Words immediately following, *provided the Person who dedicates has a Right to that which he devotes to God*, yet this Doctrine, even with this *Proviso*, cannot be defended: For a Master has an undoubted Natural Right to an Infant-Slave, which he has fairly purchas'd or procur'd; but the Question is, whether he has a Right to devote him by Baptism to God? I do not suppose the worthy Doctor will avow this for Orthodoxy.

And yet I must own, he goes a great Length towards it, in this, and in the following Paragraph, where he says thus, *When I do, as it were, pass over my Right to another, there is nothing requir'd in order hereunto, but that I can lawfully do it, considering it as my Property*: Here we have the Business of *Pædobaptism*

quite taken off, from any Dependency on Revelation, and plac'd upon the Foot of *Natural Right*. But whether the Argument will hold good in this Case, from *Natural Right* to *Fact*, I must leave for all judicious and impartial Readers to determine. Nor can I discern at present, according to the Doctor's own Proposition, but that the Infant-Slave honestly purchased, may come in, as well as the Infant-Seed, for this Proxy-Dedication. I am sure according to the Rules of Circumcision, he has a Right, he ought to come in. If the Doctor thinks he has no Direction in Regard to the *Slave*, I would ask him, where has he any better Direction in Regard to the *Infant*? If he is afraid of Will-worship in the *one*, how will he get clear of it in the *other*? If it be natural Right without the Guidance of Revelation, that gives a Title to this Sort of Dedication, then he may certainly venture upon the *former* as well as the *latter*.

I choose to offer this, not only because 'tis a parallel Case, but because 'twas patroniz'd by St. *Austin* in the primitive Church. I shall only give a short Passage out of the learn'd Mr. *Bingham*, and refer the Reader to see Things more at large, either in him or in St. *Austin*; whose Words are these, * *This Grace is sometimes*

* Aliquando Filiis infidelium præstatur hæc gratia ut baptizentur, cum occultâ Dei providentiâ in manus Priorum quomodo docunque peveniunt. Aug. de Grat. & Lib. Arbit. Cap. 22. Tom. 7. p. 527.

times vouchsafed to the Children of Infidels, that they are baptized, when by some Means thro' the secret Providence of God, they happen to come into the Hands of pious Christians. " Some-
 " times they were bought or redeem'd with Mo-
 " ney, sometimes made lawful Captives in War,
 " and sometimes taken up by charitable Persons
 " when they were expos'd by their Parents. In
 " all which Cases, either the Faith or Promi-
 " ses of the Sponsors, or the Faith of the Church
 " in general, who was their common Mother,
 " and whose Children they were now suppos'd
 " to be, was sufficient to give them a Title to
 " Christian Baptism."

And indeed I can't see, that there is any better Scripture-Warrant for dedicating Infant-Seed, than Infant-Slaves, in this Sort of Baptism.

But there is another restraining Clause in the learned Doctor's Proposition, upon which, if I rightly judge he must lay considerable Stress, viz. *That the Person who dedicates another by Baptism, must do it by Faith*, p. 409. And as to this, I would offer these following Considerations.

I. If he means true Faith, then there are but few Infants who are truly baptized: For none can have the Faith which is of the Opera-

Videas multos non offerri a parentibus, sed etiam a quibuslibet Extraneis, sicut a Dominis ferruli aliquando offeruntur, &c. Ejusd. Ep. 23. ad Bonifac. apud Bing-
ham. Orig. Eccl. Vol. I. p. 485.

tion of God, the Faith of God's Elect, but those only who are God's peculiar People. So that upon the whole, there is not such a wide Difference between the worthy Doctor's Judgment and ours, in this Case; we say, that no Infants at all ought to be baptized, and he will admit only those of true Believers: If it be not true Faith which he intends, then all Infants have an equal Right to Baptism whose Parents are *Nominal Christians*. And so this provisional Clause comes to nothing.

2. True Faith was not requir'd, of old, in dedicating Infants to God by Circumcision: the Infants of wicked and irreligious Jews had a Right to it, as the Seed of Abraham; nay, Infants born in his House, of what Seed soever, were to partake of this Ordinance. And if true Faith be requir'd under this Dispensation, to dedicate by Baptism; then the Reverend Assembly of Divines and Dr. Ridgley, have curtail'd the Privileges of the Gospel, and made 'em a great deal less, than those of the Law; which is an Argument the *Pædobaptists* (the Doctor has not omitted it) are very fond of turning against the *Baptists*.

But I can't forbear wondering, that this learned Gentleman, should lay himself so open as he does, in the ensuing Paragraph, *It follows from the last Head, that Parents who have a Right to their Infant-Seed, may devote them to God in Baptism, provided they can do it by Faith; and therefore a Profession of Faith is only necessary in those who are active, in this Ordinance,*

Ordinance, not in them that are merely passive. This we are obliged to maintain against thoſe who often intimate that Children are not to be baptiz'd, because they are not capable of believing. The Result of this Way of Reasoning is a fair Concession, that the Pædobaptists are oblig'd to maintain a Doctrine which is not maintainable by Revelation: And the taking of this *Postulatum* for granted, is no other than downright begging of the Question in Debate; which no Man will allow to be a legal Method of disputing: And from this summary View of the worthy Doctor's Scheme and Way of proceeding, we may discern, that he does not pretend to build Infant-Baptism upon Scripture, but upon a certain Train of Deductions and Argumentations which cannot be made good from any clear Revelation. And yet the Point he contends for, is a *positive Institution of the New Testament*, a Matter that depends solely on the Will of the Law-giver, and without whose Authority, we ought not to take one Step about it.

II. As to his second Argument, which is this, *The Right of the Infant-Seed of Believers to Baptism*, may be farther prov'd, from their being capable of the Privileges signified therein: and under an indispensable Obligation to perform the Duties, which they, who dedicate them to God, make a publick Profession of, as agreeable to the Design of this Ordinance. p. 409.

There is nothing in this Position, nor in the Distinctions precedent and subsequent, that

should hinder this Doctrine being applied, to an Infant-Slave fairly purchas'd: for the *Slave* when dedicated by his Master, in Baptism, is as capable every Way of the Priviledges of it, as the Infant-Seed of the said Master; unless the Doctor will say, that the Infant-Seed is more suscepitive of Divine Grace, than the *Extranoeous Slave*. And if he afferts this, it will effectually destroy the very Notion of sovereign and free Grace in our Salvation. But I would ask, Was there not as much Reason to hope, that *Abraham* should have religious Servants after they were circumcised, as that his Seed in *Ishmael* and his *Posterity*, should attain to the Privileges intended by Circumcision? The Event shews that he had good Servants; witness that *Religious Man* train'd up in his House, who was sent to obtain *Rebekah* for *Isaac*. But there is no great Reason to boast of any Goodness that appear'd in *Ishmael*, or in his Posterity.

Besides, if Christian Masters would follow the Pattern of Circumcision, which they all pretend to, (the Doctor among the rest) they should take their unbaptiz'd Servants and dedicate 'em by Baptism, as well as their Infant-Seed. For *Abraham* took all, *young* and *old*, and made them submit to Circumcision, as soon as ever he found that God had commanded it. If this be the Pattern after which we are to copy, why don't the *Pædobaptists* conform to it? If it be not the Pattern, then they must confess, that they go to work in the Dark, as their Fancy leads them, without any Divine Direction.

The

The Truth of it is, they are willing to retain of this Business of Circumcision, as much as will serve their Turn at present, and leave all other Considerations belonging to it, as antiquated Usages that may be cast away at Pleasure. Whereas if the Laws of Circumcision are to be observ'd in Baptism, why are they not all religiously perform'd ? if they are abolish'd, why are some of them reviv'd, and so zealously pleaded for ? But if these Things were not absolutely necessary to give some Countenance to a Practice, which is not so much as once mentioned in all the New Testament, the *Circumstantial*s of this abrogated Ceremony, would not be so much insisted upon.

III. His third Argument is taken from the Promise of God to *Abraham*. *I will establish my Covenant between me and thee, and to thy Seed after thee, to be a God unto thee, and to thy Seed after thee*, p. 411.

I answer, that tho' I have said already in the Third Chapter of this small Treatise, more than I expect to be fairly answer'd upon the learned Doctor's Principles ; however I shall add these Particulars.

i. That this Promise in the formal Manner it was made to *Abraham*, and in the Sense which the *Pædobaptists* urge it, is never resum'd in the New Testament. Or in plainer Words, God has no where promised to be the God of the *Natural Seed of Believers* under the Gospel. He has promised to be *their God and their Father, and that they should be his People,* and

and Sons and Daughters ; but he has laid himself under no Engagement to take in a Succession of their natural Seed. On the other hand, he has left himself at full Liberty, to call in whom he pleases. And when the Apostle, *Acts 2. 39.* made use of the Argument of the Promise of the Spirit, to press his Audience to *repent and be baptiz'd*, 'twas to the Jews directly, that he spoke ; *the Promise is to you and to your Children, or Posterity* : But when he turned his Thoughts to the Gentiles, the Language is chang'd, *To them that are afar off, even as many as the Lord our God shall call*. 'Tis not said, *To them that are afar off, and to their Children or Seed in the Stile of the Abrahamic Covenant* ; but *to as many as the Lord our God shall call* ; from what Blood or Kindred he pleases. This Doctrine is confirm'd throughout the New Testament ; *God is no Respecter of Persons, but in every Nation he that feareth him and worketh Righteousness is accepted with him*. *Acts 10. 34, 35.*

The Reverend Doctor, in the Sequel of his Reasoning, makes use of a Method that deserves more strict Notice ; for in speaking of the Words already cited, *Acts 2. 39. And to them that are afar off, that is, says he, the Gentiles, who might claim this Promise when they believ'd, whom the Apostle calls elsewhere Children of the Promise as Isaac was, p. 411.* Here I would observe.

i. That if the Doctor means, that Believers of the Gentile Race, may lay Claim to the Promise

mise of the Holy Ghost, which is the *chief*, if not the *only* Promise spoken of in this Chapter, and intended here, I agree with him.

2. If he means that individual Believers among the *Geniles*, are the *Children of the Promise*, according to *Gal. 4. 28.* which he cites in the Margin, I agree with him again, and so does the Scripture in general. But,

3. If he means that the natural *Children* descending from these *Gentile* Believers, are the *Children of the Promise*, to their respective Parents, as *Isaac* was to *Abraham*, I utterly deny it, and 'tis groundless to affirm any such Thing. And yet I cannot guess what he aims at, unless it be such an unaccountable Thing as this. 'Tis not only unwarrantable, but ridiculous to pretend, that ordinary Infants in our Day, are *Children of the Promise*, to their several believing Parents, as *Isaac* was to *Abraham*. Neither can I help taking the learned Doctor in this Sense, from what he roundly declares in the Paragraph immediately following. *These who are stiled before Conversion, a People afar off; were after it reckoned the spiritual Seed of Abraham, and so had a Right to the Blessings of the Covenant, that God would be a God to them; and by a Parity of Reason, in the same Sense in which the Seed of Abraham were the Children of the Promise, the Seed of all other Believers are to be reckon'd so, &c.* Now I I can't conceive of any Sense, in which this Proposition may be said to be true; there are divers Respects in which it will appear not to be so:

for

for 'twas *Isaac*, as given by Promise in an extraordinary Manner to *Abraham*, and as an eminent Type of *Christ*, and of all the *Elect* and true Believers in him, that gave Rise to these Phrases, *the Children of the Promise*, and the *promised Seed* so often mentioned in the Gospel: and if none but the *Elect* of God, and true Believers, and these only, are called the *Children of the Promise*, in the Language and Sense of the New Testament, and that the Infants of *Gentile* Believers, as such, are never stiled nor reckon'd so; then the Doctor's Proposition must be absolutely false. What will further confirm that which I now insist upon, is, that the unbelieving Descendants of *Abraham*, thro' *Isaac*, are expressly said, *not to be the Children of the Promise*, Rom. 9: 6, 7, 8. *For they are not all Israel, which are of Israel.*

Neither because they are the *Seed of Abraham*, are they all *Children*: but in *Isaac* shall thy *Seed* be called.

That is, they which are the *Children of the Flesh*, these are not the *Children of God*: but the *Children of the Promise*, are counted for the *Seed*.

Gal. 3. 29, *For if ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.*

Chap. 4. 28. *Now we Brethren, as Isaac was, are the Children of the Promise.*

From these and other Places, I argue, that unbelieving Jews, tho' of *Isaac's* Lineage are not,

not, in the Language and Sense of the Gospel, called *the Children of the Promise*. And that only the *Elect of God* and *true Believers*, are strictly so meant, and so called; and that the Infants of *Gentile* believing Parents never go under that Character, and 'tis an Abuse of the Phrase, and of the Import thereof, to stile them so.

'Tis added farther, that, *in the same Sense in which the Seed of Abraham were Children of the Promise, the Seed of all other Believers are to be reckoned so, till by their own Act and Deed, they renounce this external Covenant-Relation*, p. 411. But it should be first proved, that the Infants of believing Parents among the *Gentiles*, are in such a *Covenant-Relation* to God, before we are formally told of their Renunciation of it. This is the Point before us. We absolutely deny that there is any such Thing under the Gospel; and consequently the advancing of this Doctrine is merely presumptive and unscriptural; 'tis calculated purely to maintain *Pædobaptism*. And what is supposed of these Infants, and indeed often comes to pass, as they grow up, viz. their renouncing their *Covenant-Relation*, is, incompatible with the State of the proper *Children of the Promise*. And the Reverend Doctor knows and believes this: For the Scripture says, *The Foundation of God standeth sure, &c.* and again, *The Promise is sure to all the Seed, i. e. to every Individual of the true Children of the Promise.* Therefore, I urge, that to attempt to usher in,

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the natural Offspring of Gentile Believers, under the solemn Character of the *Children of the Promise*, is an unwarrantable Alienation of the Intent of those Expressions, and against the Meaning and Spirit of the New Testament.

4. I observe that the Learned Doctor has taken a great Deal of ingenious Pains, to defend the celebrated Doctrine of *federal Holiness*; and I return him my humble Thanks for so doing; for it having passed such a Hand, I do not expect it should be much mended by any other. And as I never could form any Conception of it under the New Testament, so I am now better satisfied than ever, that there is nothing in it. For he says, *That he does not intend, when he speaks of the Infants of Believers, as an holy Seed, that they are internally regenerate or sanctified from the Womb, but that they are included in the external Dispensation of the Covenant of Grace*, p. 411. Here I think the learned Doctor has Recourse to a stale Set of unmeaning Terms: For I never could as yet prevail with any Body to explain, what is intended by the external Dispensation of the Covenant of Grace, as limited to the Infants of Believers, rather than to others. If by it is meant, that they have a Right to Ordinances, 'tis a fruitless begging of the Question in Debate; if it be any Thing else, I desire to know in plain Words what it is. Are not the Infants of irreligious Neighbours under the external Dispensation (in this City for Instance) as much as the Infants of Believers? Are not the Doors of Churches

Churches and of Places of Worship open, equally to instruct each of these, in the Knowledge of the true God, as they grow up to Years of Understanding ? Are they not born under the same external Dispensation of the Gospel ? I readily acknowledge, that the Prayers and private Instructions of pious Parents, are very great Privileges to their Children ; but what are these Things to make up a *federal Holiness*? Is there any greater Aptitude or natural Inclination in the Infants of believing Parents, than in others, to be truly religious ? If the Doctor will assert this, 'tis affirming something to the Purpose, provided it can be prov'd. But when he seriously reflects upon the great Lasciviousness, and dark Degeneracy among the rising Generation of the present Dissenters, he will have no great Reason to build upon this pretended *federal Holiness*. The greater is the Pity, and the more is the Case to be lamented, they wofully swerve from the exemplary Piety of their Ancestors ; many of them are very indifferent what Form of Religion to take up, and whether any at all. †

But 'tis added, *That God must be supposed to have a greater Regard to them than unto others, who are stiled unclean, p. 411.* Now, because the Word *Believer*, is, by the Propagation of the Gospel, become a Sort of an ambiguous

† See the Reverend Mr. A. Taylor's Sermon in Lime-street.

Term, it may be necessary to explain this Matter a little. A *Believer*, at the first Promulgation of the Gospel, was one who acknowledged the true God, and professed Faith in the *Messiah*, in Opposition to an Infidel, i. e. an *Idolater*; but a *Believer* in the common Acceptation in our Day, is one who has the *Faith of the Operation of God, or the Faith of God's Elect*, in Contradistinction to a *Nominal Christian*, who (strictly speaking) has only a notional Faith in the Existence of the true God and Christ. I desire to know where the Children of these merely Nominal Christians (who in Reality must be Unbelievers) are stiled *Unclean*? as the learned Doctor expresses it. If they are no where called *unclean*, then they must be *clean* or *holy* in his Sense, for there is no *Medium* in this Case. And we are not speaking of Children between a *Christian* and an *Idolater*, as was the Instance of the Apostle, *I Cor. 7. 14.* but we are speaking of Children between *Nominal Christian* Parents; if these are *clean* and *holy*, then they have as much Right to Baptism upon this Foot, as the Children of the strictest Believers, who have the *Faith of God's Elect*. Therefore the Sense of the Reverend Assembly of Divines, and of the Doctor, must be, that the Infants of Nominal Christians have an equal and undistinguis'd Right to Baptism; unless it be said, that their Claim rises or falls, as there seems to be more or less Religion appearing in the Parents, which I think, is trifling with the poor Babes to a great Degree.

Degree. And I have observ'd already, that the Infant of a graceless *Jew*, had as much Right to Circumcision under the former Dispensation, as the Infant of the holiest *Man* in the Land; and so have the Infants of all Nominal Christians an equal Claim to Baptism, or there is nothing in the Pretence of *Pædobaptism* in general. I add further, that when the worthy Doctor says, *God must be supposed to have a greater Regard to the Children of true Believers than to those of Nominal Christians*; as I have fairly stated the Distinction, this Proposition is not defensible; for both Scripture and Experience contradict it; in shewing that the Children of ignorant and profane *Nominal Christians*, are thro' sovereign Grace, often effectually called; when sometimes on the other Hand, the Children of *True Believers* (and that in the best Judgment of Charity) are suffered to go on in Sin. Therefore this preferable Regard, so much insisted on, whatever it be, is not worth mentioning, as a discriminating Character of any Sort of Infants among us, to give them a Title to Baptism.

I must not dismiss this Head, without taking some Notice of the Holiness mention'd by the Apostle, 1 Cor. 7. 14. *Else were your Children unclean, but now they are holy;* because it is thought the strongest Ground in the New Testament, in the Esteem of divers great Men, for the Defence of *Pædobaptism*. And I observe,

1. It cannot be *Jewish Holiness of Seed*, that is intended here ; for the *Jewish Holiness* consisted in the lawful Issue of a *Jewish Man*, and a *Jewish Woman* : But if a *Jewish Man* cohabited with a *Heathen Woman*, and even married her, to have Issue by her, yet that was not accounted the holy Seed : as may be easily seen in the Books of *Ezra* and *Nehemiah*.

2. The Apostle speaks here of a *Heathen-Couple*, the one converted to Christianity, and the other remaining an Idolater ; assuring them, that if they did not part wilfully, their Difference in Religion need not part them at all. Now this is far from being like the *Jewish Holiness* ; for that did strictly forbid their intermarrying with Idolaters ; nay, they were obliged to put away their Heathen-Wives, even after having Children by them. So that there is no rational Proportion between these two Points ; and therefore it cannot well be supposed, that the Apostle should make use of the Expression, with any View to this *federal Holiness* of the *Jewish Kind*.

3. If a *Jewish Man* and Wife parted upon any Score that could not be justified, their succeeding Children by any others, would be *unclean* and *unholy*, by the Law of God. Rash Divorces being such Things as God never approv'd of, and what our Saviour condemned in the *Jews*. And this seems to be what the Apostle was laying before the *Corinthians*, as if he had said, “ Should a Man obstinately put away his Wife upon the Account of Religion, when she is wil-

“ ling.

" ling and desirous to abide and live honestly
" with him ; or should a Wife wilfully depart
" from her Husband, when he civilly and af-
" fectionately entreats her to abide in her con-
" jugal Relation, the one or the other being
" guilty in this Case, the future Children had
" by any others, would be accounted *unclean* ;"
Nay there was a double Mischief attended such
a Separation ; not only the succeeding Children
born to the guilty Person by another, would
be sure to be *unclean*, but also their Children
had before this Separation, would be in Dan-
ger of being reproach'd as *infamous* : for the
World would be ready to pass a very hard Sen-
tence upon the Offspring of such Parents, as
play'd fast and loose with their Marriage-State ;
nor would such a Censure be pass'd without
some Colour of Reason : For the usual Dis-
tinction in all civiliz'd Nations, between Chil-
dren born in Marriage and out of Marriage, has
always been, that of *clean* and *unclean* : there-
fore, 'tis no wonder that the Apostle in this
Place, speaking of Marriage (not of Baptism)
should conform himself to the common Mode
of Speech, in calling Children *clean* or *unclean*,
holy or *unholy*, according as their Parents either
kept together, in the honourable State of Ma-
trimony, or parted at Pleasure, as unclean Peo-
ple do, after they have liv'd together in a vile
Manner for some Time. And indeed *holy Ma-*
trimony is a known Phrase in the *English*
Tongue ; and the Scripture-Terms run much
upon this Strain, as for *every one to know how to*
R 2 *possess*

possess his Vessel in Sanctification and Honour. Marriage is honourable in all, and the Bed undefil'd.' These Passages illustrate and justify the Apostle's Diction and Phraseology in *1 Cor. 7. 14.* without having any Manner of Regard to either, the *Baptism*, or *federal Holiness* of Children, in the least.

'Tis very observable also, that after the learned Doctor had trac'd this Business by a nice and skilful Disquisition, he was not able to fix a determinate *Idea* to it. But having represented it in the Negative, he is loth to come to any positive Conclusion; and yet he says, '*tis not a Word without an Idea affix'd to it.* Therefore (he adds) *we must understand thereby, an Holiness in the lowest Sense of the Word, as Children are said to be an Heritage of the Lord, and the Fruit of the Womb his Reward.*

I cannot readily discern any more in these Texts, than that it is the absolute Prerogative of God, to give or deny Children to married People. And if this be the Sum of what this Matter amounts to, then divers of the most ignorant and profane People in this Nation, have as large a Share of this Blessing of *federal Holiness*, as any the most religious Families among us. And thus it seems, this Priviledge, pretended to be deriv'd from Father or Mother only, to the Children, upon a close Examination and Pursuit of it, disappears like a Phantome, and dwindleth into nothing.

On the other Hand, I must freely acknowledge, that I can form a satisfactory Conception

tion of the *Abrahamic federal Holiness*. For God singled out *Abraham* and his Posterity, from all the Nations of the Earth; to be to him a *chosen People, a peculiar Treasure*. He allotted them a noble hereditary Patrimony, granted them signal Privileges and Immunities, took 'em under his special Tuition, gave 'em holy Laws, such as were given to no other People, and order'd them to keep themselves distinct and separate from all other Nations, by marrying purely among their own Tribes, that the holy Seed might be preserv'd entire. But there were very important Reasons for this Sort of *federal Holiness*; for the *Messiah* was to come out of *Abraham's Loins*: Nay farther, *Abraham*, and his Seed thro' *Isaac*, were typical of *Christ* and the *Elect* under the New Testament. Here is a visible Foundation for establishing *federal Holiness* in the House and Lineage of *Abraham*. Besides, God had determin'd to raise out of the Seed of *Abraham*, not only a large and a powerful Nation, but also to erect to himself a very glorious Church, wherein there appear'd extraordinary Men, *Patriarchs, Prophets and Kings*, eminent for *Holiness*.

Now, I would ask, where shall we find the *Person or Persons, the Family or Families, the Nation or Nations*, with whom God has enter'd into Covenant, or established *federal Holiness*, after the *Abrahamic Model*? Where, and to whom was there a *Transfer* made of this *federal Holiness*, to be deriv'd from Father to Son, as 'twas in *Jewish Line*? I persuade

my self, that no Distinction of Men will openly avow, that this Busineſs is confin'd to ſome particular Societies. This would be ſuch a bare-fac'd Assumption, and indeed a Violation of Christian Charity, not to be overlook'd by other Denominations. But if it be ſaid, that this *federal Holiness* was transmitted from the Jews to the Gentiles in the Lump, upon their Conversion by whole Nations to Christianity; if this be the Case, I ſay, then Infant-Baptism ought to be ſupported upon a National Foot, as Circumciſion was among the Jews, i.e. allow'd in common without Exception to all the Israelitish Families. And indeed *Pædobaptism* ſeems to me a more rational Practice upon this Plan, than upon the odd Method fix'd by the Reverend Assembly of Divines, and defended by the learned Doctor, in diſtinguiſhing Families in a Christian Nation into Believers or Unbelievers; and then to be ſometimes forc'd to ſubdiſtinguiſh again, between the Parents, the one believing and the other not believing (tho' both theſe formally own the ſame God and Saviour) before their Infant's Claim to Baptism can be ſecured. I add, that if it be ſtify infiſted upon, that this *federal Holiness* under the Gofpel, is confin'd only to Believers in the ſtricteſt Sense, (i.e. the Elect) theſe Confeſſions muſt un-avoidably attend it.

1. That 'tis a very nice and hazardouſ Point to baptize Infants; for, who knows what their Parents are? Since a Hypocrite often makes as fair an outward Shew, as a real Saint.

2. This

2. This Doctrine must suppose the Elect to beget Elect, and that there be a Succession of them ; or it cannot be a permament Thing : For if the immediate Children should prove wicked Men and Women, then the Infants of the third Generation have no Right to Baptism ; unless you will go back over the Heads of the proper Parents, to the Grand-father or Grand-mother, to prove their Claim to it. If it be said, that 'tis fluctuating and transient, from one Family to another ; this renders it, a still more difficult Task, to find out the mysterious Nature of this fleeting *federal Holiness* among the *Geniles*. Whereas the Thing was lineal and successive in the Nation of the Jews.

3. 'Tis not only certain, but obvious, that it comes to pass in the Methods of Providence, that the Children of very indifferent, nay, wicked Parents, are themselves savingly converted ; or, in plainer Terms, become true Believers. These being descended from such Parents, had no Right to their Baptism in Infancy ; for there was no *federal Holiness* in the Case ; how then can their Baptism be justified ? Either they had a Right to it, or they had not ; if they had, I would fain know upon what Ground : for it seems it can't be defended upon the learned Doctor's Principle ; because he requires, that one of the Parents, at least, should be a true Believer, in order to baptize the Children. If they had not a Right to it, how can it be valid ? Or ought not these Persons rather to be baptiz'd

after a due Manner, upon their own *personal* Profession of Faith? I chose to put this Case, because 'tis what frequently occurs to us in our Baptist-Congregations.

So that the plain Truth seems, to me, to be this; When the *Jews* rejected the *Messiah*, God was pleased to dissolve, or at least to suspend his Covenant with them for a Time. From that Period all *federal Holiness* ceased, or departed from them. But the blessed God has not thought fit ever since, to enter into any such Measures with others, so as to engage with any other *Person, Family or Nation*, to secure a Succession of People to himself, as he had done till that Time, out of the Lineage of *Abraham*. He does not stand so related now to any People upon Earth; nor does this *federal Holiness* subsist in any *Blood* or *Kindred* at present, that we know of; much less is it designed to be the Foundation of Gospel-Baptism. The New Testament has furnished us, with express and ample Directions, how and to whom we are to administer this Ordinance, without having Recourse to such a dark, and indeed unintelligible Scheme; especially upon the learned Doctor's Principle. And yet as groundless as this Pretension of *seminal* or *federal Holiness* seems to be, I am sensible, 'tis very plausibly urg'd; and by help of the skilful Refinements of learned Men, in the last and present Age, it proves one of the most engaging Motives, for many affectionate Parents to give Baptism to

to their Infants: For herein they are made to believe, that they stand as *smaller federal Heads*, and in some Sort of Imitation of the great *Patriarch Abraham*.

There are but few Things more, in Regard to the Subjects of Baptism, which I shall take Notice of.

i. We are told, that *the Lord's Supper is instituted in the Room of the Passover, and that Baptism comes in the Room of Circumcision*, p. 412. Now supposing this might be allowed in the general, without any Difficulty, yet it cannot be admitted in the particular Application of Circumstances. The *Pædobaptists* themselves will not agree to it. As for Instance, the Infants of the *Jewish Families*, were to partake of the Passover; 'twas their Right, and the Duty of their Parents, as far as I can see, from the Institution of it, to admit them to it. For I think, 'tis no difficult Matter to prove, that the Children of their Families, did eat of the Passover, as soon as they could eat Flesh and Bread, which is known to be pretty early, and long before they come to Years of Understanding. For this was the plain Rule, *They were to take a Lamb either for one whole House, or for two adjoining Houses, according to the Number of the Souls, according to their Eating, they were to make Count for the Lamb.* Exod. 12. Now, if the *Pædobaptists* will not conform to the Rules of the Passover, in bringing their Infants to the Lord's Supper, why should they

unrea-

unreasonably expect us to bring our Infants to Baptism, according to the Rules of Circumcision? If it be said, that there are peculiar Qualifications requir'd for the Lord's-Supper; we urge with equal Reason, that there are peculiar and express Qualifications requir'd for Baptism.

2. As for the Baptism unto *Moses* in the *Red-sea*, p. 113. there are but few People, of true Judgment, who will take it in a literal Sense; 'tis an Allegory, and the Apostle only alludes to it. And the learned Doctor himself seems to be of this Opinion, when he agrees with Dr. *Lightfoot*, in supposing, *That the whole Congregation, of which the Infants, which they had in their Arms, were a Part, were solemnly devoted to God at that Time*; which he cannot but conclude to be more agreeable to the Sense of the Word baptize, than that which some Criticks give, who suppose that nothing is intended by it, but their being wet, &c. p. 413. But I have shewn already elsewhere, that no Man can prove that the *Israelites* were wet, so much as in Regard their outward Garments; much less is it probable, that their little Infants, tenderly wrap'd up in their Parents Arms, should be exposed to the Dashings of the Waves. The Ground of this Mistake seems to be this; some Writers have hastily concluded, that the Passage thro' the Sea, was, but as a Lane of few Feet wide; and that both the *Cloud* and the *Sea* drop'd upon the People
as

as they went along. Whereas the Scripture says nothing of either of these Incidents ; but declares the contrary, that they went as on *dry Land*, and that the *Waters were as a Wall to them on the Right Hand and on the Left*. And whosoever will duly advert to the Number of Persons that pass'd, *Exod. 12. 37.* they are said to be *Six hundred Thousand on Foot, that were Men, besides Children ; and a mix'd Multitude (of Egyptions, or others, who followed them) went up also with them ; and Flocks and Herds, even very much Cattle*. Now let any considerate Man judge, what Front such an Army must make in their March, and to perform it in about Twelve Hours ; for they had but one single Night to go thro' the Sea ; as may be seen by a careful Reading of the History : How extensive then must their Front be, to facilitate and expedite the Motion of so many Hundred thousand Men, with their Women, Children, and mere Infants, in Proportion ; together with their Flocks, Herds and Beasts of Burden for their Baggage, &c. All these Circumstances duly weigh'd, the Opening of the Sea, must in all Reason, be supposed to be several Fur-longs wide ; and I think it can't well be imagin'd, that the Dashings of the Waters reach'd the Center of this vast Army ; much less did the Wet affect the tender Infants, who, to be sure, on this Occasion were most carefully secur'd by the indulgent Parents. But if it be still urg'd, that the *Sprinklings* of the Waves, and *Dashings* of Sea did reach the very Center

of this huge Multitude, then I alledge, that the Ranks which were nearest the Sea on both Sides, on the Right and left, were in a miserably wet Condition: And what I affirm further, is, that this Supposition flatly contradicts the Scripture; *For 'tis said, the Children of Israel walked upon dry Land in the midst of the Sea.* But the learned Doctor seems to have a singular Notion of this Baptism unto Moses, when he tells us, *That the Apostle's Meaning is, that the whole Congregation was baptiz'd into Moses, soon after they were delivered from the Egyptians, while they were encamp'd at the Sea-shore,* p. 414. But as this is a mere Conjecture, and no where grounded in Scripture, I am not concerned to refute it. As to the Cloud in this Transaction, it consisted of a *dark* and a *bright-Side*; the *dark binder* Part might break in a Tempest upon the *Egyptians*, as appears from *Psalm 77. 17.* but the *bright Fore-part*, was a fiery, shining and comfortable Guide for the *Hebrews*, in their Night's Journey. So that I apprehend, 'tis impossible to prove any literal Baptism from this Instance. But I should think, 'tis a very remote and improper Way of attempting the Proof of Infant-Baptism, in any Sense whatsoever.

The learned Dr. *Lightfoot* is introduced as having taken a Method to account for the Silence of the Scripture, as to the Matter of *Pædobaptism*, viz. *That Baptism was well enough known to the Jews, as practised by them under the*

the Ceremonial Law, p. 413. The Reverend Dr. Ridgley declares himself of this Opinion, p. 414. Now, I desire to know (and my Request is but very reasonable) where the Passage is, in the Ceremonial Law, which shews that God had instituted such a Baptism. If there be no such Passage to be found, as I am well satisfied there is not, with what Design can these learned Gentlemen pass their Authority and Credit from one to another, to make the common People believe, that such a Baptism was appointed of God under the Ceremonial Law? If it be said, that the Jews did practise it, whether it was of God, or themselves; this is so far from mending the Matter, that, in my Opinion, it makes it much worse: For 'tis, in Effect, charging our Lord Christ with having borrowed Gospel-Baptism, from a superstitious Invention of the Jews; and a greater Reproach, I think, cannot be deriv'd upon this Ordinance. So that in what Light soever we take this Affair, it bears no good Face. Besides there are some very ancient Writers among the Jews, who altogether deny this Practice, as Rabbi Eliezer for Instance, and he is thought to be of the Side of the *Karræi*, or Scripturarians, and consequently may deserve greater Credit. And the learned * Sir Norton Knatchbull, mentioning him and Rabbi Joshua, in regard to this Busineſs, asks,

* Annot. in 1 Pet. 3. 20, 21.

To which of these shall I yield my Belief? To Eliezer, who affirms that which the Scripture affirms, (i. e. that a Proselyte circumcised and not baptiz'd was a true Proselyte) or to Joshua, who affirms that which the Scripture no where mentions, &c.

Again Dr. Lightfoot is introduced in an Instance, wherein he gives an unjust Representation of the Baptism of John. I may venture to call it unjust; for it is not true in Fact. For he affirms, that the Jews did not ask John, *Why dost thou make use of this Right of baptizing?* but *what is thy Warrant, or who sent thee to baptize?* Whereas, on the other Hand, the Scripture expressly declares, that the Messengers sent by the Jews, did ask John, both, *Who art thou?* and, *Why baptizest thou?* John i. 19, 25.

The same learned Doctor is cited, as farther adding, that John and Christ took the Baptism as they found it in the Jewish Church; but Dr. Ridgley seems to correct or explain this bold Assertion, by informing us, That he means the Ordinance in general, without Regard to some Circumstances, in which Christ's Baptism differed from that which was practised under the Ceremonial Law: But he carefully lets us know, that this Baptism in the Jewish Church was applied to Infants. Therefore, he says, Our Saviour had no Occasion when he instituted this Ordinance, to command them to baptize Infants in particular, p. 414. We are now by the joint Authorities of these two learned Gentlemen,

men, let into the whole Mystery, as to the Silence of the New Testament about Infant-Baptism ; but 'tis a very dark Way by which we come at this Secret. 'Tis a very far-fetch'd Method, if not an unreasonable one, of entailing *Pædobaptism* upon us. For I have observ'd already, that the Ceremonial Law knows nothing of this Matter. I have likewise shewn in the first Chapter of this Treatise, what Sort of a Thing the *Talmud* is, from whence these Authorities are taken, and prov'd from good Writers, that it was not finished till several hundred Years after the Expiration of the Ceremonial Law.

But if, for Argument Sake, we allow these learned Gentlemen their *Hypothesis*, then I desire these following Things may be consider'd.

1. That the *Jewish* Baptism was founded either upon *Revelation*, or upon their own *Superstition*; the former cannot be prov'd, the latter is too scandalous to be insisted upon.

2. If the *Jews* in general were baptiz'd in their own Church, then Multitudes of them were baptiz'd twice; for *John* must be a Re-baptizer, and those who submitted to the Ordinance at his Hands, were certainly the first *Anabaptists* that ever appeared in the World.

3. If *John* took up Baptism as he found it in the *Jewish* Church, and that it was in ordinary

dinary given to Infants, then he was not faithful in his Office ; for he baptiz'd no Infants ; nor can it be prov'd, that he ever administred this Ordinance to any one single Infant, amidst the many Hundreds, if not Thousands of adult Persons, which we may well suppose were baptiz'd by him and his Disciples.

4. 'Tis undoubted, that the Design of our Lord Christ was to make us believe, that the Baptism of *John* was from God, and not from the *Jews* ; by the Question he propos'd to them. *Was it from Heaven or of Men?* Mark 11. 30. And 'tis elsewhere called the *Counsel of God*. Can any one imagine that the Holy Ghost would have recorded Things after this Manner, if the Baptism of *John* had been an *old Jewish Superstition*? But it seems we must be faced down, *That John and Christ took up Baptism as they found it in the Jewish Church* ; and these confident Assurances must be perpetually returned upon us, tho' they involve the Authors of them in endless Absurdities, and unavoidable Contradictions.

It may be necessary now, briefly to review the Authorities which the learned Doctor has produced from *Christian Antiquity*, to countenance *Pædobaptism*. The first he makes use of, is that of *Justin Martyr, Quest. & Resp. Q. 102.* but I have very just Exceptions to make to this Citation : As,

1. If the Genuinnes of it were allow'd, 'twill by no Means prove Infant-Baptism; for it does not speak of it; and therefore I wonder that the learned Doctor should offer this, and not the 56 Q. where the Thing it self is mentioned, and a very curious Point concerning it, is agitated. But,

2. The very Piece itself is chargeable as spurious; and is only father'd upon *Justin Martyr*. Dr. *Hammond* does not insist upon it as his, and prudently calls it only an ancient Piece. The late very learned Mr. *Bingham* is of the same Mind: But Mr. *Dupin* * gives undeniable Arguments to prove it manifestly spurious. He says these Questions are too nice for *Justin's* Age, and have been attributed by several to *Theodoret* (who liv'd in the fifth Century) on Account of the Conformity of the Stile, and certain Expressions *Theodoret* affected. Instead of reciting any other Reasons, it will be sufficient for me to take Notice, that he charges the Author with quoting *Origen*, in the 82 and 88 Questions, *Irenæus* in the 115, and the *Manichees* in the 127. Now if we only consider the single Instance of quoting *Origen*, who flourished about 230, and allow *Justin* to have appeared about 155, which is the farthest Computation that is commonly

* *Vide Dupin in Justin.*

made, for some will have him to have been about 140 Years after Christ : Be it as it will, 'tis not very probable, that *Origen* was born while *Justin* liv'd. And this is sufficient to destroy the Credit of this Piece, as ascrib'd to *Justin*, in the Esteem of all equitable Judges. I may add, that I have two good Editions of *Justin* now by me, and they verify this Charge. As to the other Testimony out of this Father, wherein the Doctor refers to his second Apology, I think he must mean the Passage which I have transcribed at large, p. 161. of this Treatise. The small Taste which we have of it, seems to direct us to that. Now, I desire any impartial Reader to consult the Place, and he will find there is no Regard had to Infant-Baptism. But on the other Hand, there is a fair Account of their admitting Persons to Baptism upon Profession of Faith, after Catechetic Instruction ; and of their *leading of them where there was Water*, in order to baptize them. *Justin* upon this Occasion, had the fairest Opportunity imaginable to mention Infant-Baptism, had any such Thing been practised in his Time. For he professes that he related their Custom in an honest and undissebled Manner : So that I conclude that this Citation also is of no Use at all to the learned Doctor.

The next Authority that is offered, is that of *Irenæus*; but there are several Things may be urg'd to the Disadvantage of this Evidence. 1. Some learned *Pædobaptists* have question'd the Genuinness of this Chapter, and Cardinal

Baronius

Baronius, in particular, thinks 'tis spurious. For the latter End of it contradicts the Beginning, and makes our Saviour near 50 Years of Age when he died. The late learned Dr. Gale insists upon this very justly against Mr. Wall; that if an Author appears to be not only inconsistent with himself, but also to oppose a Truth so well known, as the Age of our Lord when crucified, such a one's Testimony is not much to be depended upon, in that Part of his Works at least: and it looks as if an unskilful or designing Translator had a Hand in corrupting this Chapter.

3. Since the whole Stress of the Passage in this Argument, between the *Pædobaptists* and us, depends upon the Meaning of the Word *Renaſcuntur*, I shall transcribe the Words of *Irenæus*, as far as they are necessary to give Light in this Affair. Speaking of our Lord Christ, as having arrived at Years of Maturity, and having become a *Teacher*, and having pass'd thro' the previous Stages of Life, he says,

" * Sanctifying every Age thro' that Likeness
 " which it bore to him. He came to save all
 " by himself; all, I say, who are born again

* Sed omnem ætatem sanctificans per illam, quæ ad ipsum erat, similitudinem. Omnes enim venit per semet ipsum salvare: omnes, inquam, qui per eum renascuntur in Deum, Infantes, & parvulos, & pueros, & juvenes, & seniores.

Iren. Lib. 2. cap. 22. Edit. Paris. 1710.

“ unto God, Infants, and little ones, and Children, and young Men and old Men.

Now, allowing this Passage to be truly translated, and that it expresses the genuine Sense of *Irenæus*, I don't think 'tis sufficient to say, that he means being *baptiz'd*, by *Renascuntur* (*born again*) in this Place. For 'tis certain, that Infants are *born again*, of the Spirit, in the strict Sense of the New Testament, or they *can't enter into Heaven*. Besides the Words immediately following in this Chapter, shew plainly, that the Design of the Author was to prove, that our Lord had sanctified every Stage of Life by taking our Nature upon him, and living therein. 'Tis said therefore, * “ He pass'd thro' every Age, and became an Infant to Infants, sanctifying Infants ; he was a little one in little ones, sanctifying those of this Age, and becoming an Example to them of Piety, Justice and Subjection, &c.” So that upon reading the whole Passage, it appears a very uncertain Foundation to build Infant-Baptism upon ; for 'tis inward Renovation that seems to be intended here.

As for *Gregory Nazianzen*, I think, he was rather against the common modern Way of bap-

* Ideo per omnem venit ætatem, & infantibus infans factus, sanctificans Infantes : in parvulis parvulus, sanctificans hanc ipsam habentes ætatem, simul & Exemplum illis pietatis effectus, & justitiae, & subjectionis, &c. ibid.

tizing Infants ; for he thought it better to defer it, till they were about three Years old , but in case only of danger of Death, to give it them immediately after they were born, for fear they should die without it. His Words, as cited by the learned Mr. *Bingham*, are these ;

“ * What say you to those who are yet Infants, “ and are not in a Capacity to be sensible either “ of the Grace, or of the Loss of it ? Shall we “ baptize them too ? Yea by all means, if any “ Danger so require it : For it is better that “ they should be sanctified without their own “ Sense of it, than that they should die unseal'd “ and uninitiated. And the Ground of this is “ Circumcision which was given on the eighth “ Day. —— As for others, I give my Opini- “ on that they should stay three Years, or there- “ abouts, till they can hear the mystical Words, “ and make Answers to them.” I should think, that this is more against the ordinary Practice of Infant-Baptism, than for it.

And by the Way, this may help us to understand the true Reason, why divers Persons of Note in the antient Church, tho' born of Christian Parents, yet were not baptiz'd in their Infancy ; for it seems it was thought adviseable to defer their Baptism till they could answer for themselves, especially, if there was a Probability that the Infants would live.. And

* Naz. Orat. 40. de Baptismo. Tom. 2. p. 658. apud Bingham, Orig. Eccl. V. i. p. 481, 482.

Gregory Nazianzen flourished in the fourth Century, about 370 Years after Christ.

Having hitherto attended the learned Doctor in what he had to offer, for Infants being the proper Subjects of Baptism ; I shall now consider what he has to urge against the primitive Mode of *Dipping*, and for the present Method of *sprinkling* or *Pouring* in ordinary Baptism. And it may not be improper to premise this general Remark upon his singular Conduct in this Affair ; viz. that he never acknowledges *Dipping* to have been so much as once used, according to the Scripture-Account : He has resolutely set out with a Design to oppose it, and I think he has steadily kept to his Resolution : 'tis a Method, that very few Writers of Note have taken, in any Nation ; but as for our own *English* Writers of any Eminence, they have generally made very open and fair Concessions in this Case.

And tho' the Reverend *Assembly of Divines* have warily defin'd Baptism in general, to be *washing with Water*, in the *Catechism* ; yet they don't scruple to acknowledge, that *that Washing* was by *Dipping* in the primitive Times. This is evident to any one who will peruse their *Annotations*. So the excellent Mr. *Pool*, Dr. *Hammond*, and Dr. *Whitby*, all unreservedly declare the same Thing. 'Twould be endless to attempt to reckon up, the smaller Tracts of Multitudes of the most learned Men of the last and present Age, who readily confess this. 'Tis observable, that foreign Writers are no less willing

willing to make this honest Acknowledgment : and a Cloud of credible Witnesses may be produced in Evidence to this Purpose. I may add, that it is easily demonstrated from the Fathers, Schoolmen, Reformers, and Ecclesiastical Historians, as well as modern Writers, that *Dipping* was used and continued in the *Christian Church* for many hundred Years successively. Now, the Question with me, is, (as much as I esteem him) whether Dr. *Ridgley* accompanied and supported only by a few partial Men, and those the meaner and more insignificant of modern Writers, will have Weight enough to counterballance the venerable Authorities abovementioned. Or rather, 'tis out of all Question, that such a Task is too heavy for any single Man to undertake, and indeed that 'tis absolutely impossible for any Body of Men, to stem the Torrent of such powerful concurring Evidences. The surest Way to judge and be satisfied, is to examine the Merit of what the learned Doctor has advanc'd, to destroy the Credit of *Dipping*, and to establish that of *Sprinkling* or *Pouring*. And in order hereunto, I shall briefly review the following Instances.

i. The first (and chief Thing indeed) presented to us, is a Sketch of some *Critical Remarks*, taken out of the *posthumous Works* of the Reverend Dr. *Owen*; and tho' I sincerely declare, that I have an uncommon Veneration for the Memory of that every Way great and worthy Gentleman, yet were I to speak my

Mind out on the other Hand, I am of Opinion, that if his Friends had studied how to make him look little, they could not have found a more effectual Way, than by publishing these *Remarks upon Dipping*: For either what is advanc'd in them cannot be made good, or must appear to be a fair Concession of all that the *Baptists* can wish for, or want, viz. *That the original Signification of the Word θαπτιζω imports to dip.* And concluding, *That no honest Man who understands the Greek Tongue, can deny the Word to signify to wash, as well as to dip.*

I never met with a *Baptist*, who understood any Thing of the Matter, that ever denied this. It does signify to wash, but 'tis by Consequence; and 'tis impossible to dip in fair Water without Washing: It necessarily implies and comprehends that, in the Nature of the Action, when 'tis perform'd in Water. But it never signifies to wash *simply* without having Regard to *Dipping*. Nay, it signifies to dip into any Matter *absolutely*, without regarding Water or any other Liquid. And the Reverend Dr. Owen has not offered to assert, that the Word in its native Signification imports to *sprinkle* or *pour*: Had he found any good Authors, who render θαπτιζω, by *aspergo*, *affundo* or *perfundo*, this would have been somewhat to the Purpose. Coming short of this, is doing of nothing: For this is what the *Pædo-baptists* must prove, to justify their own Practice; or else what they call *Baptism* is not perform'd

form'd according to the genuine Signification of the Word *Castigio*, themselves being Judges.

As for what that learned Gentleman said, that *Castigio*, when used in these Scriptures, *Luke 16, 24. Send Lazarus that he dip the Tip of his Finger in Water.* —— And *John 13. 26. He it is to whom I shall give a Sop when I have dip'd it.* These Scriptures denote only touching one Part of the Body, and not plunging. I answer, that in the latter of these Places there was no Part of the Body concerned; for 'twas the *Sop* or *Morsel*, that was *dip'd*. And 'tis certain, that a Man may *dip* his *Morsel* in *Sauce*, without dipping any Part of himself. As for the former Place, if a Person *dips* the *Tip* of his *Finger* in *Water*, 'tis as proper and true *Dipping*, so far, as if it had been a *Dipping* of the *whole Body*.

And as to what the same learned Gentleman said, that in *Rev. 19. 13.* where we read of a *Vesture* *dip'd* in *Blood*, *It is better rendred stained, by Sprinkling Blood upon it*; it may be well answer'd, that 'tis a figurative Expression; and to judge of the *literal Signification* of Words, by *Rhetorical Speeches*, is a very uncertain, if not unjust Way of proceeding. And yet even under this Disadvantage, the Ballance seems to be on our Side; 'tis a *Vesture* *dip'd in Blood*, that is, *stain'd so deep in it*, as if it had been *dip'd* or *dy'd in Blood*: So that the true Import of the Word is strongly retained in this Place, notwithstanding this Remark.

'Tis very observable, that this worthy Gentleman owns, that the Hebrew Word נָתַךְ is mostly rendred by θάπτω thro' all the Old Testament. The Exception he gives of its being rendred by the Sept. Gen. 37. 31. by μολύνω does not affect this Controversy. The Ordinance of Baptism is handed to us thro' the Greek Tongue, and 'tis by that we must be determined. And therefore whether the Seventy Translators imagin'd, that Joseph's Coat was *dawb'd* or *dip'd* in the *Blood of the Kid*, is of no Importance at all, in this Debate.

But I am astonished, when that Reverend Gentleman assures us, that θάπτω, in no Author, ever signifies to *dip*, but only *in order to Washing*, or *as the Means of Washing*, when the very contrary is glaringly true, as may be undeniably prov'd from divers Instances, and different Authors.

The late learn'd Dr. Gale has effectually done this; he was both a fair and an able Disputant, and a Gentleman who had taken more Pains (and met with better Success) in examining the true Meaning of the Word θάπτω, than Dr. Owen seem'd to have done, and perhaps might every Way be as well furnished with Leisure, Capacity and Means so to do; and he has given us these following Instances, where θάπτω signifies to *dip* or *plunge* without any Manner of Regard had to *Washing*, or the *Means of Washing*.

His Words are these, " I have carefully ob-
" serv'd it a considerable Time, as it occur'd
" in

“ in Reading, and assure you I never found it
 “ once used to signify to *pour* or *sprinkle*, or
 “ any Thing less than *Dipping*; and I may
 “ challenge any Man to shew a single Instance
 “ of it, except in some *Ecclesiastical Writers*
 “ of the latter corrupt Times, who retaining
 “ the Words of the Institution, and altering
 “ the Thing, do, in this Case indeed, but no
 “ other, extend the Word into a wider Sense:
 “ But prophane Authors, who lay under no
 “ such Biass, have made no such Alteration.
 “ ’Tis evident from them, the primary Mean-
 “ ing is simply to *dip*, not only in *Water*,
 “ but *any Matter*.

“ Thus *Lycophron*, representing *Cassandra*
 “ prophesying how *Orestes* should punish *Cly-
 temnestra* for her Parricide, says, * *The Child*
 “ *discovering his Father’s Murder*, shall, with
 “ *his own Hand* (*έατε*) *thrust his Sword in-*
 “ *into the Viper’s Body*; or as the great *Scali-
 ger* has more literally translated it, *Merget*,
 “ shall *plunge his Sword into the Vipers Bowels*;
 “ that is, *run her thro’*. It can’t be pretended,
 “ that this is a figurative Expression, for the
 “ Sense of the Word appears to be natural and
 “ direct, and to contain no Metaphor in it.

“ Exactly the same Phrase is that of *Sophocles*,
 “ (*Ιάψας*) † *Thou hast dip’d or thrust thy Sword*,
 “ *into the Grecian Army*; and *Plonger lè Epee*,

* *Cassand.* v. 1121. Εἰς σπλάγχν’ ἔχιδνος αὐτόχειρ βαθεῖα
ξίφος.

† *Ajace*, v. 95. Εβαθυς ἔγχος εἰ ποὺς ἀγγεῖον σφαῖον.

“ in

“ in’ this very Sense, is common in the *French*
 “ Tongue. Mr. Dryden likewise expresses the
 “ Poet’s Sense thus, in the 7th *Eneid*, p. 638.

“ Thus having said, her smouldering Torch,
 impress’d,

“ With her full Force, she plung’d into her
 Breast.

“ Homer describing *Ulysses* with his Companions, putting out *Polyphemus*’s Eye with a burning Brand, and what Abundance of Blood issued and quench’d the Brand with a loud Hissing, illustrates it with this Simile, * *As when a Smith to harden a Hatchet or massy Pole-ax* (*βάτλαι*) *dips them in cold Water*.

“ If any one can doubt what the Word imports here, any Blacksmith’s Boy will set him right, by an ocular Demonstration.

As he goes on, he says, “ I will now bring you an Instance or two from *Aristotle*, who abounds with them, but a few may suffice. In his *Treatise of the Soul*, Lib. 3. Cap. 12. he says, † *If a Man dips any Thing* (*βαθείει*) *into Wax*, as far as it is dip’d, it is moved. Here ’tis impossible to question the Meaning of the Word, &c. And a little lower, || *The Flux in Elephants*, is cured by

* Ως δοτ’ αὐγὴ χαλκεὺς πελέκυν, μέχρι νὲ σκέπαρνον
 Εἰν ὑδατι τυχρῷ βαψεῖ. Odyss. 9. v. 392.

† Εἰ εἰς υγρὸν βαψεῖ τις, μεχρὶ τότε ἐκπίνθη, οὐκ ἔβαψε.

|| Καὶ τὸν χόρτον εἰς μέλι βαψτούσες, διδύσσουν ἐδίειν. Aristot. Histor. Animal. Lib. 8. c. 26,

" giving them warm Water to drink, and Hay
dip'd (εἰωλοῦε) in Honey, to eat.

Again, speaking of a Kind of Serpent bred in *Africa*, he says, " Those who are bit by it, " use for a Remedy, a certain * Stone, found " in the Sepulchre of one of their ancient Kings, " which they put into ἀποθαψίες the Wine they " drink.

There are many more Instances to this Purpose, which may be seen in the learned Dr. *Gale*, and which I omit merely for Brevity's Sake. But from these already produc'd, the Reader may be enabled to judge, what little Credit there is to be given to these *posthumous Remarks* of the Reverend Dr. *Owen*; and especially, that there is no Dependance to be had, upon this undigested and groundless Assertion, *That in no other Author*, the Word (εἰωλε) does ever signify *to dip*, but only in Order to *Washing*, or as the *Means of Washing*: Since the Passages above mention'd demonstrate the contrary, and evidently prove from the best *Greek Authors*, that the Word is used to denote *Dipping*, when there is no Manner of Reference had to *Washing*, or even the *Means of Washing*.

There are some other Circumstances and Considerations attending these Chritical Remarks, which must not be altogether overlook'd: As when the same learned Gentleman

* Οὐ καὶ λέγεται ἄκος εἴναι λίθος τις, ὃν λαμβάνουσιν ἀπὸ τάφου βασιλέως τῶν ἀρχαίων, καὶ εὖ οἶω ἀπορθαύτες πίνουσι. Ibid. c. 29.

tells us, that in *1 Sam.* 14. 27. It is said, That *Jonathan dip'd the End of his Rod in an Honey-comb: in which Place* (he says) *it cannot be understood of dipping it by Plunging: I desire to know,* what *Dipping* there can possibly be without *Plunging*; or was there ever a *Dipping* by *Sprinkling*? Or again, Would it be proper to render the Word, he *poured* or *sprinkled the End of his Rod into the Honey-comb?* For I think, that 'tis as allowable for me to argue *ex absurdo*, in this Case, as 'tis for me to affirm, as I do, that *Dipping the End of his Rod into the Honey-comb*, is a Diction, very agreeable to the *English Idiom*, as well as suitable to the *Manner and Nature* of the Action.

Again, we are told by the same Reverend Author, that in *Lev.* 6.--17. and *Chap.* 9. 9 *The Priest is said to dip his Finger in the Blood, which only intends his touching the Blood, so as to sprinkle it:* Here I desire also to be satisfied, whether the *Pædobaptist-Ministers* do not *dip their Fingers in the Basin of Water*, when they *sprinkle a Child in Baptism*? I always apprehended that they did. And in the only one Instance I ever saw, I am sure it was so done. When the Thing comes home to People, in their own ordinary Practice, they will perhaps be more easily convinc'd, that the Priest of old did *dip his Finger in the Blood*, in order to *sprinkle with it*:

The same learned Gentleman proceeds to give us his Thoughts of the Word *λατιζω*, that it *signifies to wash*, and also, that it no where

where signifies to dip, but as denoting a Mode of, and in order to washing. Here again, I am obliged to declare, that this Assertion will bear no Examination; nay, the very contrary is evidently prov'd by the late worthy Dr. Gale. He gives an Instance in these Words, "Heraclides Ponticus, a Disciple of Aristotle's, may help us also, in fixing the Sense of the Word; for moralizing the Fable of Mars's being taken in a Net by Vulcan, he says, * Neptune is ingeniously suppos'd to deliver Mars from Vulcan, to signify, that when a Piece of Iron is taken red hot out of the Fire, and put into the Water, Λαωλίζεται, the Heat is repelled and extinguished by the contrary Nature of the Water." This Passage has a manifest Allusion to the Custom of Smiths. There is no Intention of Washing in the Case: For Smiths don't use to put red-hot Iron into Water to wash it, but to cool or harden it: So that it is dip'd without carrying in it the least Idea of Washing.

Again, he gives an Instance out of Strabo, speaking of a Rivulet in the South-parts of Cappadocia, he tells us, "† Whose Waters are

* Ποσειδῶν δ' ὁ ρύμενος παρ Ηφαίσου τὸν Αἶρα Πιθανᾶς, ἐπειδήπερ ἐκ τῶν βανάνων διάπυεται τὸν σιδῆνος μέδρος ἐλκύσθεις ὕδατι βαπτίζεται, καὶ τὸ φλογῶδες ὑποτῆς ιδίας ωύσεως ὕδατι κατασβεθὲν αναπλαυεται. Heraclid. Pontic. Allegor. p. 495.

† Τῷ δὲ καθίεντι ἀκόντιον, ἀνωθεν εἰς τὸν Βόθρον, οὐ βίᾳ τοῦ ὕδατος ἀντιπράττει Τοσοῦτον οὐσια μέρος βαπτίζεται. Strabo, l. 12. p. 809.

" so buoyant, that if an Arrow is thrown in,
 " it will hardly sink or be dip'd, ξανθίζεται,
 " into them.

But after many Examples, Dr. Gale closes his third Letter in these Words, " I shall add but one Instance more, which shall be out of Themistius ; who says, *The * Pilot can't tell but he may save one in the Voyage, that had better be drown'd [ξανθίσαι] sunk in the Sea.*

I can't think that any Person upon a serious Review of this Passage, will be able to imagine, that there is any *Washing* meant in it. 'Tis *Sinking* or *Drowning* that must be absolutely intended.

But the same very Reverend Gentleman (Dr. Owen) farther adds, that it is used in *Mark* i. 8. *John* i. 33. *Acts* i. 5. in which Places it signifies to *pour*; for the Expression is equivo-
cal. I answer, the shortest and surest Way to be undeceiv'd in this Case, is, to render the Word, by *pouring*, in those Places. As for Instance, *Mark* i. 8. *I indeed have poured you with Water; but he shall pour you with the Holy Ghost.* Who is there, that does not only see the Uncouthness, but also the Absurdity of this Translation? When he tells us, that the Passage is an Accomplishment of the Pro-

* Οὐτέ δὲ κυβερνήτης εἰ σώζει ἐν τῷ πλῶ, οὐ καὶ βαντίσαι ἀμείνον ἔν. Themistii Orat. 4. p. 133.

N. B. These Instances, with others of the like Kind, are to be found in Dr. Gale's Reflections, p. 95, 96, 115, 117, 123, 129.
mife,

mise, that the *Holy Ghost* shall be poured on them; it may be justly answered, that if this interpretative Way be allowed, then the Word (*baptizing*) may as well signify, *sending* or *giving*; for we read of *sending the Comforter*, and *giving the Holy Spirit*; and so we shall never be able to come at the true literal Signification of the Word.

As for the Phrase of being *baptized with the Holy Ghost*, the *Idea* is easily comprehended; 'tis having such a Measure of the Power, Grace, and Influence of the *Holy Ghost*, as to be as it were *surrounded therewith*, or *overwhelmed therein*; and hence we read of *being and walking in the Spirit*; and this very well suits with the Notion of being *baptized with the Holy Ghost*.

Again we are inform'd by the same worthy Gentleman, that in *Mark 7. 2, 4.* in $\pi\lambda\omega$ which signifies to *wash*, and is so translated, is explain'd in the Word immediately following, as signifying to *baptize*. Now, 'tis very natural, for any one to conclude from this Way of arguing, that $\pi\lambda\omega$ and $\beta\alpha\pi\lambda\zeta\omega$ are equivalent Terms; whereas the former is confin'd mostly in the New Testament (and even in this Passage) to *wash Hands or Feet*, and is never made use of in the *Administration* of the *Ordinance of Baptism*. And how just it was in the learned Doctor to confound two Words that are applied to distinct Uses and Ideas, and to tell us they explain one another, I shall leave for the equitable Reader to judge.

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Again,

Again, we are told by the same Reverend Author, that in *Luke* 11. 38. It is said, that the Pharisees marvelled that our Saviour had not washed before Dinner: The Word in the Greek is ἐσωτίλιαν: To whom he replies, in the following Verse, Ye Pharisees make clean the Outside, &c. So that the Word λαττίζω signifies there to cleanse, or to make use of the Means of Cleansing. To which it may be answered, that this is a very uncertain and remote Way of concluding, if not a very dangerous Way of Writing: For immediately after the Scripture Expressions, Ye Pharisees make clean the Outside, &c. 'tis remark'd; So that the Word λαττίζω signifies there, to cleanse. Whereas the Word is not used there; 'tis ναδαφίζει. And if any one would be fully satisfied, whether the Word baptizing may be used in the Room of that Word, let him apply it in *Mark* 7. 19. and I doubt not he will be perfectly convinc'd.—*And goeth out into the Draught, ναδαφίζοι, purging (or baptizing) all Meats.* I have very little more at present, to say to these Criticisms; 'tis the Love I bear to Truth and Justice, that prompted me to offer what I have said: And I will venture farther, to declare my free and unreserved Sentiments, viz. That if the great and Reverend Dr. Owen were alive, neither his strict Honour, nor his profound Judgment, nor his exquisite and most extensive Learning, would ever suffer him to persist in the Defence of these Remarks, that bear his Name. And the plain Reason is easily discerned,

ed, that in many Instances they appear to be, not only beneath, but injurious to, his distinguish'd Character.

2. I come briefly to consider another Observation that the Reverend Dr. Ridgley makes in Favour of Sprinkling; viz. That Sprinkling or pouring is sometimes used in Scripture, to signify the conferring of those spiritual Gifts and Graces which are signified in Baptism; --- and therefore, in a spiritual Sense, Sprinkling is called cleansing from Sin; and the Graces of the Spirit conferred in Regeneration, are represented in Ezek. 26. 25--27. by sprinkling clean Water, p. 417. I am very sensible, that divers Pædobaptists think, that this is well urg'd, and that it is a good Solution of the Difficulty: But upon a due Reflection, it does not reach the Case in Dispute; for if the Sprinkling under the Ceremonial Law, might interpretatively be understood of moral and spiritual Cleansing, that is no Rule why *Baptism* should be administered by Sprinkling; since the Word *baptizing*, can never be prov'd to signify Sprinkling: Why then should we be tied down, in the Mode of a *Gospel-Ordinance*, by some scattered Expressions, that are merely allusive to some Practices under the Ceremonial Law. This is a very unjust and unsafe Way of arguing: And 'tis very observable, that *Cyprian* the zealous Patron of Sprinkling, and who seems to be the famous Founder of it, only pleads for it in Cases of absolute Necessity. He

does not insist that it was, nor ought to be the Ordinary Practice of the Church; his Words, in the Passages I have already cited, clearly prove this; *Necessitate cogente*, Necessity compelling, were his Expressions. And he makes a manifest Distinction between Washing, and Sprinkling or Pouring; as when he states the Question put to him, whether they were to be accounted true Christians who had been sprinkled, *Eò quod non Loti sint, sed perfusi*, because they had not been washed, but perfus'd, or sprinkled. And again, he says, *it ought not to move or make any Body uneasy*, *Quod aspergi vel perfundi videntur ægri*, in that the Sick are sprinkled or perfus'd. And further, he speaks of distinct Actions, when he says, *Utrumne loti sint an perfusi*, Whether they be washed or perfus'd.

There is no Body who has read Cyprian, but must allow that he meant distinct Ideas by these different Terms, and that *Washing* and *Sprinkling* were quite different Actions, in his Thoughts. *Washing* the whole Body regarded Persons in their Health, who were baptized in the stated Way of the Church, and *Sprinkling* respected such as were *Bed-rid*; and for that Reason were called *Clinicks*. 'Tis impossible, likewise, in reading of him, not to observe, that he was at a great Loss what to offer in Defence of Sprinkling; that it was then a novel Practice just introduced, or rather introducing, and that pure Necessity was the true Mother of that Invention.

3. The learned Doctor is pleas'd to observe, as to the Greek Particles, $\epsilon\iota\varsigma$ and $\epsilon\nu$, which we often render *into* and *out of*; that the former often signifies *to*, as well as *into*, and the latter *from*, as well as *out of*; and he gives two Instances, which, in his Judgment, cannot be taken in any other Sense. The former is Matth. 17. 27. wherein our Saviour bids Peter go to the Sea, and cast an Hook, and take up the first Fish that cometh thence. Where he says, *We can understand nothing else but go to the Sea-shore.* I answer, this Matter does not seem so clear, as he would have us believe it to be; nay, it seems to be begging the Point in Debate; for there is no Body can prove, that Peter went no further than the Sea-shore. This was not his usual Way of Fishing; for he and his Partners had a Boat or Vessel, in which they commonly went out to fish, John 21. 3. *Simon Peter saith unto them, I go a Fishing;* they say unto him, *We also go with thee.* They went forth and entred into a Ship immediately; there they might make use of their Hooks and Nets to better Advantage perhaps, by casting them from thence into the Sea, than by standing with an Angling-Rod upon the Sea-shore.

The other Instance is in the Particle $\epsilon\nu$, which is rendred *out of*, and is frequently rendred *from*, and we are told, *can be understood in no other Sense*; as when 'tis said, Luke 11. 31. *The Queen of the South came from the utmost*

Parts of the Earth, to bear the Wisdom of Solomon, which cannot be understood of her coming out of, but from thence.

I don't see, that there is any great Matter in this Remark ; for there is No-body ever apprehended, that this Queen started from the Bowels of the Earth of that Country ; but that she had liv'd in that Climate, trode on the Ground, and walked in the ambient Air of that Country : Nor is there any one that supposed Philip and the Eunuch were all over, and properly with their whole Bodies, at the Bottom of that Water, but that they first stood in it, and that Philip put the whole Body of the Eunuch entirely under the Surface of the Water, so that he might be said to be all over covered therewith. And afterwards, they both went or walked out of the Water, or from the Water ; for it makes no Difference, which of the two Ways it be rendred ; tho' the former is the most proper Expression. But the learned Dr. has hit upon as odd a Notion of coming out of the Water, as, I think, was ever heard of ; when he says, p. 418. *Where Persons are said to come up out of the Water, it denotes an Action perform'd with Design, and the perfect Exercise of the Understanding in him that does it ; which seems not agreeable to one who is at the Bottom of the Water, and can't well come up from thence, unless by the Help of him that baptiz'd him.* Now for this very Reason which the Doctor offers himself, 'tis probable, that 'tis the first Time that this Motion was ever called, *Coming out of the Water* ; the Scripture never

never calls it so, that I know of: For in strict Propriety of Speech, and good Sense, this Part which we are speaking of (emerging) should be called *Rising*, or being *rais'd out of the Water*. Accordingly, St. Ambrose calls it, *Resurgimur, resuscitamur*, i. e. we are *risen*, or *rais'd again*. But then, it is easy to conceive, that when a Person has been thus *rais'd*, and plac'd upon his Legs after his Baptism, he may make use of his Understanding, in *going* or *walking up out of the Water*. Dr. Hammond was so well satisfied in this, that when speaking of the Baptism of our Lord, he says, *He went out of the Water before John*. And 'tis very natural to conceive thus of this Affair : For the *Administrator* is commonly the *first* who goes *into*, and the *last* who comes *out of* the Water, in performing the Ordinance of Baptism. I observe further, that the worthy Dr. Ridgley repeats the Term, *Bottom of the Water*, in this Dispute. There is no great need for this *Phrase*; for we never desire to put Persons to the *Bottom* of the *Font*, but only under the *Surface of the Water*, so as that their Bodies may be once covered *all over*, and then they are immediately *rais'd up*, and this is sufficient to answer the End of the Ordinance.

What he says, p. 418. of the *Psalmist*, speaking of *them going down to the Sea in Ships*, he does not mean *them to go to the Bottom of it*: *Therefore going down in the Water, does not always signify being plung'd in it*. I answer, in my Opinion, this Instance had better been let alone,

for it will manifestly turn against him; for a Ship when first launch'd, enters directly several Feet deep into the Water, continues so the Course of the Voyage, and often touches the Bottom upon Rocks, Shelves, Sands or Banks; and in tempestuous Weather, is frequently surrounded with Seas, running and rolling Mountains-high above it; and if, thro' Mercy, the poor Mariners are saved, yet any experienc'd Sailors will inform us, that 'tis common for such Waves to pass over the whole Body of the Ship, and all that's contain'd in it, and entirely to cover it for a short Space. This is not the least of *the Wonders of the Lord in the Deep*, seen by them who go down to the Sea in Ships, that do Business in great Waters. Psalm 107. 23.

But I am very sensible, that the Aim of the learned Doctor, is to persuade us, that the Administrators and the Persons to be baptiz'd, did not go into the Water, lest it be concluded, that the baptiz'd Party was dip'd; but only, that they went to the Water-side, and so Sprinkling might be perform'd upon the Dry-land, close by the Water-Side. I answer, if for Argument Sake we lay aside the Signification of the Word *επλίω* in this Case, yet it appears, that the Persons baptiz'd were actually in the River Jordan. Thus it is said, *They were baptiz'd of him (εν) in Jordan, confessing their Sins.* What Occasion was there of going into the River to be sprinkled? Would not a Basin or a Cup do as well, to take a little Water up, to sprinkle

sprinkle them with? And then the Account should run thus, and he *sprinkled them upon the Banks of Jordan, with some Water taken out of the River.* This would be the true Relation; but what a strange Alteration would it make in the History of the Gospel? Again, if we consider the Case of our Saviour's Baptism, *Mark 1. 9.* 'tis said, *he was baptiz'd* (*εις*) *to or into Jordan.* Let the worthy Doctor translate the Particle in his own Way, *he was sprinkled to Jordan,* I am sure 'tis no good Sense. But let it be rendred, *he was dip'd into Jordan,* 'twill make a true grammatical Translation, and clear current Sense.

Farther, to put it beyond any Scruple, as to the Spot upon which *John* perform'd his Office, we are assur'd 'twas *in the River Jordan;* not upon any Bank or Plain, or Field adjacent to it, but in the River itself; *Mark 1. 5.* and *were all baptiz'd of him in the River Jordan.* I don't see how 'tis possible for any Thing to add to the Strengeh of this Evidence, unless it were ocular Demonstration. 'Twas necessary, I think, for *John* and the Persons baptiz'd, *to go into the Water,* or else it could not be said, that the Thing was done *in the River.* And hence it appears, that the learn'd Doctor's critical Observation is of no Weight; for 'tis evident, that the People to be baptiz'd, went not only *to*, but *into*, the Water; and went not only *from it*, but *out of it;* we urge therefore justly, according to the Meaning of the Word, and the Circumstances of the History, that they were

were dip'd; but 'tis his Part to prove that they were only sprinkled in the River.

As to what he offers, p. 419. That it does not sufficiently appear to him, that Ænon afforded Water deep enough to be baptiz'd after this Manner (of Immersion) for it seems to be a small Tract of Land, &c. I answer, that this Way of arguing is both unsatisfactory and insignificant; for every one, who understands the Situation of Grounds, knows, that the smallest Field, or Inclosure belonging to a large Tract of Land, may have the best and most capacious Spring, Pool, Pond or Lake in it, or Rivulet passing thro' it, of any Part of that Land.

Of the same Sort, is, what he adds a little lower, viz. *If there had been a great Collection of Waters there, there would have been Indications thereof at this Day, &c.* And I answer, 'tis very rational to conclude, that the like Waters remain there to this Day; has any living Person of Veracity been there to examine the Matter? let him prove the contrary. What signify precarious Conjectures and Suppositions, made in direct Contradiction to plain Scripture-history? Which latter, we desire for ever closely to adhere to. And the learned Doctor may easily see, that the Phrase, *many Waters*, intends a great Collection of Waters, in many Places of the Scriptures, as *Psalm 93. 4. The Lord on high is mightier than the Noise of many Waters, Sept. Ὑδατῶν πολλῶν. Rev. 1.15. and his Voice as the Sound of many Waters, ὕδατεν πολλῶν Chap. 14. 2. And I heard a Voice*

Voice from Heaven, as the Voice of many Waters, ὕδατων πολλῶν Chap. 19. 6. And I heard as it were the Voice of a great Multitude, and as the Voice of many Waters, ὕδατων πολλῶν Let any Man of common Sense judge, whether these Places do not mean, a Collection of many Waters.

Again, when Solomon says, Cant. 8. 7. *Many Waters can't quench Love,* מְמֻתָּבֵב. The Septuagint render the Words in the singular Number ὕδωρ πολὺ i. e. much Water, or a great Quantity of Water cannot do it: 'Tis plain, that this was the Meaning of the Passage; and indeed ὕδατα πολλὰ seems to be a mere Hebraism, expressing many Waters, but intending much Water. And in this Sense, 'tis evident, that John repair'd to Ænon, because there was much Water, fit for his Purpose, to baptize Persons therein, by dipping them. But 'tis very remarkable, that the Epithet πολὺ is not only applied to an ordinary Collection of Waters, but to πελαγῷ, the Sea itself; which shews the Usage of the Phrase to denote much Water, in Quantity. Thus the Poet is introduced by * Grotius, saying, *The Fire (the Torch) of Love is eternal, it cannot be extinguish'd by the great (much) Sea, in which it was born.*

* Πυρσὸς ἔρει τὸν δεῖ φέντε, ἐσθέατη δὲ
Οὐδὲ τὸτε σὺ πολλῷ τιχίουει πελάγῳ.
Antipat. apud Grot. in Cant. 8. 7.

As to what the learned Doctor and others insist upon, in regard to the Scarcity of Water in the Land of Canaan, I have considered it elsewhere; But if this Argument was allowed him in its full Force, it will turn against him; for it may be answered, that Water was not scarce in *Jordan* and in *Ænon*; there was Plenty of it there: 'Twas for this very reason, that *John* came to *Jordan* and *Ænon*, that he might have sufficient Depth of Water in order to dip the Persons to be baptiz'd.

There is but one Thing more that I shall take Notice of, as urg'd by the Reverend Doctor, p. 420. viz. *That it does not sufficiently appear to him, that John used Immersion in Baptism, in as much as there was no Conveniency for Change of their Garments, nor Servants appointed to help them therein.* To which I answer, 1. That it was not particularly told us in the Old Testament, that they put off their Cloaths every Time they bath'd themselves; and yet 'tis certain they did put them off in that Ceremony; for they were commanded *to wash their Cloaths* as well as *to bathe their Flesh*. So they must of Course have put on other Cloaths in the mean time, *Lev. 15. 8, 11, 13.* And in the Case of *Naaman the Syrian* *2 Kings 5.* When he dip'd himself seven Times in *Jordan*, there is no mention of his *putting off*, and *putting on* his Cloaths, and yet there is no doubt but these Actions were perform'd.

2. I don't think the New Testament is so silent about this Matter, as the learned Doctor imagines it to be. These Phrases; *Putting off the old Man, and putting on the new, and put-on Christ*, are perhaps best understood as referring to this Custom of uncloathing and cloathing again at Baptism.

And some very great Men, and * Archbi-
shop *Tillotson* in particular, thought that the
Apostle alludes to this Practice in several Pa-
ssages of his Writings. And † Dr. *Burnet*, late
Bishop of *Sarum*, says, that when Persons were
baptiz'd, they had *no other Garments*, but what
might cover Nature.

3. Divers of the ancient Fathers mention
this Custom in the most open and clear Man-
ner. As St. *Chrysostom*, *Ambrose*, and *Cyril of
Jerusalem*. I would urge here their naked
Testimonies, but that I think they are better
represented by that excellent Gentleman || Mr.
Bingham. His Words are these; --- "The
" Ancients thought, that Immersion or bury-
" ing under Water, did more lively represent the
" Death and Burial, and Resurrection of Christ,
" as well as our own Death unto Sin, and ri-
" sing again unto Righteousness; and the di-
" vesting or uncloathing of the Person to be
" baptiz'd, did also represent the putting off
" the Body of Sin, in order to *put on the new*

* On 2 Tim. 2. 19. † Exp. 27th Artic. || Ori-
gin. Ecclast. Vol. I. p. 521.

“ *Man, which is created in Righteousness; and true Holiness*: For which Reason they ob-
“ serv’d the Way of baptizing all Persons na-
“ ked and divested, by a total Immersion un-
“ der Water, except in some particular Cases
“ of great Exigency, &c. ---- That Persons were
“ divested in order to be baptiz’d, is evident
“ from express Testimonies which affirm it;
“ and also from the Manner of baptizing by
“ Immersion, which necessarily presupposes it.
And having given the Testimonies of St.
Chrysostom, and St. *Ambrose*, he says, “ *That Cyril of Jerusalem takes Notice of this Circumstance, together with the Reasons of it, when he thus addresses himself to Persons newly baptiz’d: As soon as ye came in to the inner Part of the Baptistry, ye put off your Cloaths, which is an Emblem of putting off the Old Man with his Deeds.*

So also *Amphilochius* in the Life of St. *Basil*, speaking of his Baptism, says, “ *He arose with Fear, and put off his Cloaths, and with them the Old Man.*

The same learned Writer adds, “ *That no Indecency might appear in so sacred an Action, two Things were especially provided for by ancient Rules.* 1. *That Men and Women were baptiz’d a-part; to which Purpose the Baptisteries were commonly divided into two Apartments, the one for the Men, the other for the Women.* 2. *There was anciently an Order of Deaconesses in the Church, and one main Part of their Business was to assist*

" assist at the Baptism of Women ; where for
" Decency's Sake they were employed to di-
" vest them ; and so to order the Matter, that
" the whole Ceremony both of Unction and
" baptizing might be perform'd in such a Man-
" ner, as became the Reverence that was due
" to so sacred an Action. --- Persons thus di-
" vested or uncloath'd were usually baptiz'd
" by Immersion or *Dipping* of their whole
" Bodies under Water, --- there are a great
" many Passages in the *Epistles* of St. Paul,
" which plainly refer to this Custom ; and as
" this was the *original Apostolical Practice*, so
" it continued to be the *universal Practice* of
" the Church for many Ages. *

Farther this learned and Reverend Author, takes Notice of the proper Garments for Ministers, and for the Persons baptiz'd, being reserv'd in the Baptisteries for that Use ; thus, speaking of the Ornaments of those Places, he says, " If the Garments of the Ministers
" baptizing, or the white Robes of Persons
" newly baptized, which were reserv'd in these
" Baptisteries as Monuments and Tokens of
" their Profession, may be reckon'd Ornaments
" of these Places, the Baptisteries had always
" these Things from their first Erection. And
in another Place, speaking of the ancient Cus-
toms of Cloathing the newly baptiz'd in *white Garments*, he adds, " These Garments were

* Ibid. p. 522.

" commonly

“ commonly worn eight Days, and then laid
“ up in the Church. St. *Augustine*, or some
“ one under his Name, speaks of the *Sunday*
“ after *Easter*, as the Time appointed for this
“ Purpose. That was the Conclusion of the
“ *Paschal Festival*, and then the *Neophytes*
“ chang’d their Habit; whence that Day is
“ thought to have the Name of *Dominica in*
“ *Albis*: And *White-sunday* is said to be so
“ called from this Custom of wearing *white*
“ *Robes* after Baptism. *

As I have no Inclination, so I am not obliged to defend these circumstantial Ceremonies of the primitive Christians; 'tis sufficient to my Purpose, that they baptiz'd by *Immersion*, and that there was Change of Garments, or divesting and cloathing again at the Administration of this Ordinance. Nor is there any Manner of Need to add more Testimonies to prove this Point. Therefore I conclude, that whosoever will take upon him to disprove *Dipping* to have been the Practice of the primitive *Christian Church*, will have a very hard Task of it; for he must oppose the most *natural Sense* of the *New Testament*, he must disown the loud, unanimous and clear Voice of all Antiquity, and he must stiffly side with a modern Sort of Writers, who, at all Hazards, attempt to defend *sprinkling*, which indeed is indefensible,

* Ibid. p. 510. 541.

and a Thing not known, till within these two last Centuries, in these Nations.

Upon the whole, Baptism was left by the Apostles to rest on the explicit Authority of *Christ*, to be administred to those only, who should be discipled by Instruction. If it had been designed that the Infants of Converts from *Judaism* or *Heathenism*, should be baptiz'd, the Scriptures would have told us so: And there were many Thousands of such Converts in the Time of the *Apostles*, if the Holy Ghost had thought fit to give us any such Notice. But it is passed over in deep Silence: And where there is no Revelation, there is no Authority to act in instituted Worship. Therefore *Pædo-baptism* must be either absolutely *de jure humano*, or mere Guess-work at best; and yet this Practice by Degrees, has found means to justle out, the only Baptism our *Lord* ever instituted (that upon Profession) and got the quiet Possession in its Place: How this Exchange will be accounted for, without any Licence or Intimation from the *Law-giver*, I can't discern.

As for *Sprinkling*, 'tis well known it was contriv'd in Cases of great Exigency, to supply the Room of the true Method; by Way of *Dispensation* or *Courtesy*. But strictly speaking, it cannot be called *Baptism* in a *literal, scriptural*, nor yet in an *Ecclesiastical* Sense: for it never received so much as the Sanction of a general *Council*; but it has unaccountably crept into Fashion in these latter Ages, contrary to

the Rubrick of the Church of England in King Edward the Sixth's Time, and the Rules of all Antiquity.] I close with the Words of the late learn'd Dr. Whitby, on Rom. 6. 4.. Speaking of being buried with Christ in Baptism, he says;

" And this Immersion being religiously observed by all Christians for Thirteen Centuries,
 " and approved by our Church, and the Change
 " of it into Sprinkling, even without any Allowance from the Author of this Institution,
 " or any Licence from any Council of the Church, being that which the Romanist still urgeth, to justify his Refusal of the Cup to the Laity. It were to be wish'd, that this Custom might be again of general Use, and Aspersion only permitted as of old, in Case of the Clinici, or in present Danger of Death.

F I N I S.

E R R A T A.

PAGE 224, Line 2, read Gentleman. P. 205. Line 11.
 r. Gentleman. P. 207. L. 19. r. Annabaptists. Ibid. L. 24.
 x. Pædobaptist.

